



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

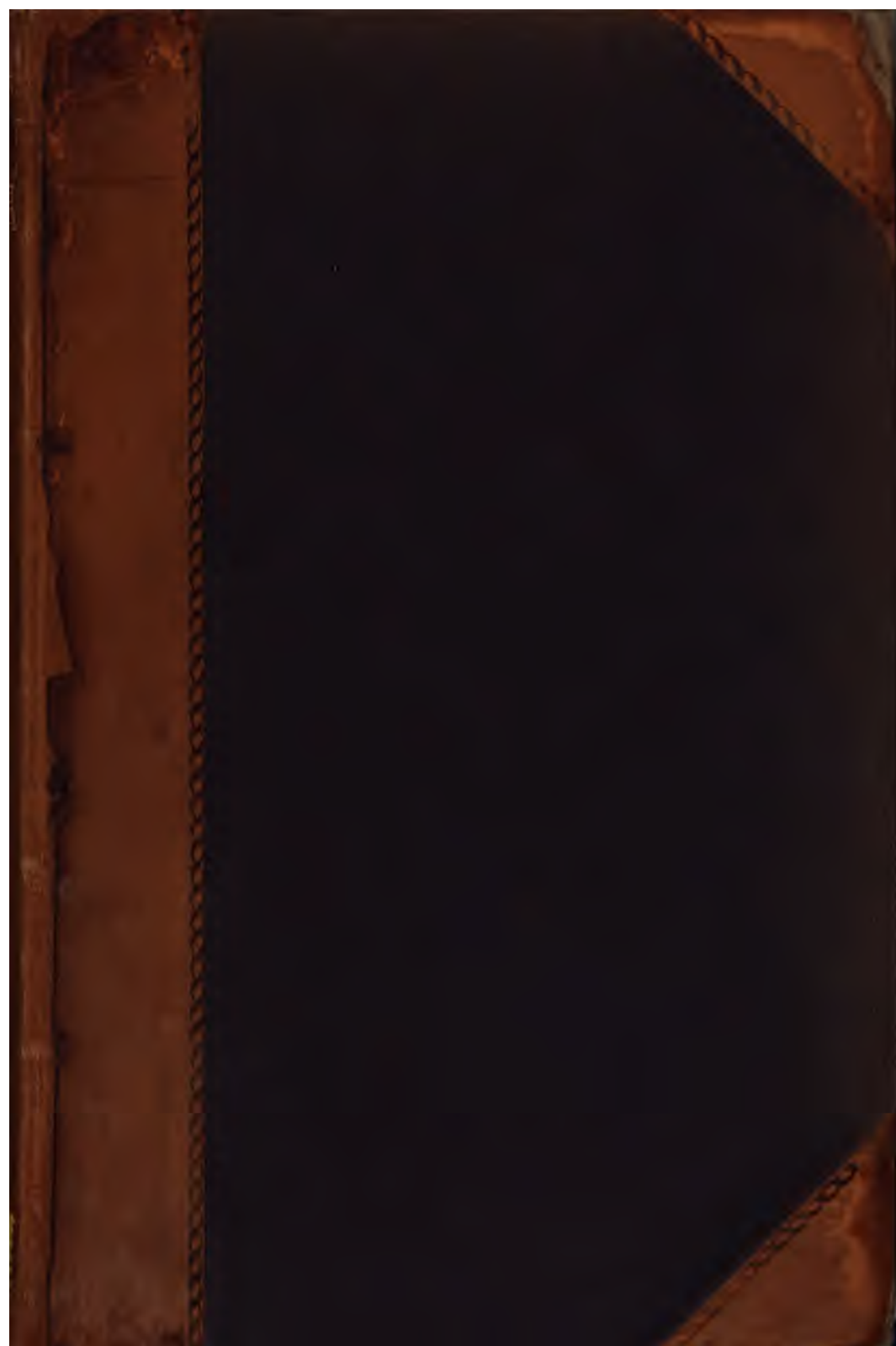
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

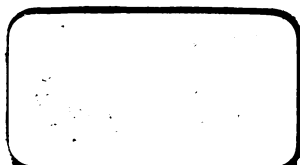
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



Per. Hist. C.  $\frac{10}{1876-7}$



**BODLEIAN LIBRARY**  
**OXFORD**



\_\_\_\_\_









THE  
**BRAHMO YEAR-BOOK**

FOR 1876.

BRIEF RECORDS OF WORK AND LIFE

IN THE

**THEISTIC CHURCHES OF INDIA.**

EDITED BY SOPHIA DOBSON COLLET.

18

---

*Brahma . kripāhi kevalam.*

“God’s mercy alone availeth.”



---

WILLIAMS AND NORGATE,  
14, HENRIETTA STREET, COVENT GARDEN, LONDON;  
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

---

1876.

**"MERCURY" STEAM PRINTING WORKS,**

**HIGH STREET, BEDFORD.**

## CONTENTS.

	PAGE.
GLOSSARY .. .. .	4
PREFACE .. .. .	5
INTRODUCTION .. .. .	9
1. From 1830 to 1866 .. .. .	9
2. Ideals of Brahmoism .. .. .	10
3. Organization of Brahmoism .. .. .	13
GENERAL SURVEY OF THE BRAHMO SOMAJES AND THEIR WORK .. ..	17
1. List of Brahmo Somajes in 1876 .. .. .	17
2. The Metropolitan Somajes .. .. .	18
3. Environs of Calcutta.. .. .	25
4. Eastern Bengal.. .. .	26
5. Western Bengal .. .. .	34
6. The Panjab .. .. .	35
7. Western India .. .. .	36
8. Southern India.. .. .	41
THE BRAHMO SOMAJ AND SOCIAL REFORM .. .. .	43
1. General Principles .. .. .	43
2. Improvement of Women .. .. .	47
3. Suppression of Intemperance .. .. .	49
ERRATA .. .. .	52

# GLOSSARY.

*Adi*, first, original.

*Asram*, a religious house.

*Bdmdbodhini*, woman-enlightening,  
from *bdmá*, woman, and *bodhini*,  
an enlightener.

*Bhadrá*, India.

*Brahma*, the Supreme.

*Brahma Dharma*, the religion of the  
One True God; Brahmoism, or  
Theism.

*Brdhmica* (f) } a Theist.  
*Brdhmo* (m) }

„ *Somaj*, Theistic Church.

*Dharma*, religion; lit. the sacred Law.

*Hitoishini*, a well-wisher.

*Mandir*, a temple or church.

*Niketan*, a dwelling.

*Patriá*, a periodical paper; lit. a  
document.

*Prarthana*, prayer.

*Sabha*, an association.

*Sangat*, united. *Sangat Sabha*, an  
association for religious conver-  
sation.

*Sankirtan*, *San*, together, *kirtan*,  
praise: a peculiar kind of  
popular hymn, sung in chorus.

*Somaj*, society; an assembly, or  
church.

*Sloka*, a verse, or text.

*Tattva*, truth; *Dharma Tattva*,  
religious truth.

*Utsab*, a religious festival.

*Tattvabodhini*, truth-informing, or  
teaching.

## PREFACE.

The Brahmo Somaj or Theistic Church of India is an experiment hitherto unique in religious history. It has been received with warm sympathy by some observers, with suspicion and dislike by others; but very little is generally known of its actual condition or principles beyond what may be gleaned from the speeches or writings of a few of its leaders who have visited England. Consequently, the most absurd misapprehensions exist on the subject in many quarters. The object of the present publication is to supply, periodically, recent and reliable information on the chief representative features of this Church, so interesting alike to the practical Christian and the religious philosopher.

The materials before me are so abundant and varied that selection has been difficult; but it seemed best to commence by devoting this first Number to preliminary information on fundamental principles, and a general survey of what has actually been done towards their realization by the various Somajes scattered throughout India. This should have been followed by subsequent sections treating of the development of Brahmoism in three departments,—Devotional, Theological, and Practical. But want of space and of time rendered this impossible, and all that could be done was to give a fragmentary report of the work done in the third department, which is less represented in the General Survey than the two others.

The list of Somajes on pages 17 and 18 is based on a partly similar one which appeared in the *Theistic Annual* for 1872. Since then, a few Somajes have become extinct, and many new ones have been founded; a careful revision of the list was therefore necessary. This I have done my best to give, by diligent research and collation of records; but it is scarcely possible that my list should be wholly free from error. Probably several Somajes possess *Mandirs* that are not marked as doing so; and a few of the dates of less prominent Somajes, not easy for me to check, may perhaps be incorrect. Besides which, the small Somajes in Calcutta are not given, as I could not obtain the details in time. But as the List is to be a permanent feature of the Year-Book, I shall be greatly obliged if any Somaj which may be here omitted or incorrectly set down, will favour me with correct information in good time for the next Number.



In the vexed question of the spelling of Indian names, I have reluctantly adopted a compromise. As this work is not written mainly for scholars, it seemed needless to aim at a strict system of transliteration, which, to be really complete, would turn Calcutta into Kalikátá, and Madras into Mandráj. I have therefore simply followed the practice which is usually adopted in the *Indian Mirror*, viz., a compromise between transliteration and phonetics, which gives about as much of each as is compatible with the other.

Much condensation in the intelligence paragraphs has of course been necessary, but they are always given as nearly as possible in the words of the original writers. As, however, English is a foreign language to all of these, I have thought it permissible to correct some of the mistakes in the "Gleanings" which could not but occur now and then. These are chiefly in the use of prepositions and in the potential mood.

Lastly, a few words must be said on the purely theological aspect of the position taken by the Brahmo Somaj in relation to other religions, and especially to Christianity. That position cannot be better described than by the following extracts from a speech of Mr. Sen's, closing a discussion at the Society of Theistic Friends in Calcutta (in September, 1872) which followed a controversial lecture by an American Unitarian missionary:—

"The Brahmo Somaj is not, as some suppose, a mere movement or a tendency, a striving or groping amid uncertainty and conjectures, after a light which is yet to come. It has, like other Churches, a definite creed for our guidance and salvation. It is true we have yet much to learn, and in the course of our onward journey through eternity we hope to enter more deeply into the secrets of divine revelation. But in the light already vouchsafed unto us our faith is firm, and that is no unsteady, hazy, or flickering light; it is the saving light of truth, ever streaming down from the Eternal Sun of Holiness. The words already spoken by the Divine Master in nature and in the inner soul give no uncertain sound; they speak unto us peace, love, and purity."

"The learned lecturer has condemned the attempt made by some professed Christians to regard as Christian every form of goodness and purity, even though it be found in men and nations outside the pale of Christendom. However unwarrantable and inconceivable this may be, I think it to be a very hopeful and encouraging sign of the time that the Broad Church should interpret Christ as 'the light that lighteth every man that cometh into the world,' and accordingly acknowledge all virtues, whether in Christian or heathen, to be Christian virtues. There is something catholic and noble in such arguments. Let the Hindu and the Mohammedan argue in the same way, and try to include in their faith whatever is good outside

it, and we shall soon see the various creeds drawing nearer to each other and to the grand doctrine of Theism, that all truth is Divine and all goodness is Divine. I believe that truth, like light, is neither Asiatic nor European, neither Hindu nor Christian, but God's truth, universal as humanity. Touching the question asked—is Christ our guide?—I desire to say a word or two. If a Theist were asked to answer the question, he would immediately reply in the negative; he would at once point to God as his Supreme Guide. I revere Christ as a teacher, and find in the Gospel much to enlighten, ennoble, and purify my soul. To Chaitanya and other Indian prophets too, and to the ancient Scriptures of the Hindus we are profoundly thankful for our spiritual growth. But we look upon none of these as our guide in the path of salvation. I put it to you, my friends, whether it is Christ that leads me to God, or God who leads me to Christ. It is an incontestable fact that none can find any aid in scriptures or prophets unless God should vouchsafe unto him light and guidance and strength. The whole Bible would be a sealed book but for the enlightening and guiding Spirit of God. We are apt to look upon those books and prophets as our guides to whose teachings we trace our conversion. But let me ask who brought us to those books and prophets? Who helped us to understand them and prefer them to other sources of instruction? Assuredly it is God, who in the first instance turns the heart of man, animates him with a strong thirst for salvation, and also guides him to such places and persons and brings him under such influences as may help to satisfy his thirst. Led by God, man finds truth everywhere; in the Bible and the Vedas, in the world below and in the heavens above. In the midst of apparent darkness, where the wise are confounded and staggered, the babe under divine guidance finds the light of truth. Let us then all march heavenward with only God's banners flying over us. The regiments that compose His army may display geographical or political or social differences and peculiarities, but religiously they must serve and obey as one man, the Supreme God as their Commander in Chief. They cannot, they dare not war with each other under their different scripture-guides and prophet-guides; but all their distinctive peculiarities of faith must merge in the harmony of universal revelation, and their differing battle-cries commingle in one cry—Truth against Error. Thus, brethren, let us march as one united body of brave and disciplined soldiers, conquering all foes in the name of God, and extending His Kingdom under His guidance. The impregnable walls of the citadel of idolatry, superstition and sectarianism shall be smashed into ten thousand atoms, and the wicked world shall tremble and surrender itself to the advancing army of God."

A few comments on this speech will indicate the stand-point of the present publication.

It is not only the Broad Church, but the New Testament (John i. 9) which "interprets Christ as 'the light which lighteth every man that cometh into the world'." But, unfortunately, this declaration has been hitherto so slightly heeded by Christendom that it now sounds like a new heresy. If it be, however,—as I heartily believe,—a fundamental truth, it follows that all souls in whom that Light shines visibly forth *are truly Christ's*, and that whatever their theological notions may be *about* him, they are in spiritual contact (more or less) *with* him. I think few reasonable Christians can read even the brief records in the following pages without perceiving that such is the case with many a Brahmo. Their aim is ours,—to establish the Kingdom of God in the heart of every man and woman and nation and community. Their faith is ours in the Fatherhood of God and the Brotherhood of man. Their trust is ours, in the Lord of the heart who seeth in secret, and redeemeth the penitent sinner. Their joy is ours, in communion with the Holy and Perfect God, and in "doing the work He loveth;" and their hope is ours in the immortal life which shall make that joy our own for eternity. And while so much of the world around lies steeped in sin or blighted by misery and unbelief, surely all who look for the coming of the Kingdom of God should, wherever possible, combine their forces for the great work of promoting that Kingdom, and not let differences on other points, however real, obscure their brotherly sympathy or hinder their united action.

My present aim, therefore, is to help in bringing nearer together all those who seek to cherish and obey "the Light which lighteth every man," whether they do or do not identify that Light with the Founder of Christianity. The practical Christian and the devout Theist (whether Jew or Brahmo, Asiatic or Saxon) have each lessons to learn from the other; they already hold far more in common than either is wont to suspect; and the world will be the better for their mutual interchange of spiritual experience. I dedicate this little Year-Book to my friends in both communions, with best wishes for their growth in faith and charity, and in the hope that we may all be united in that happy time when the faithful "shall come from the East and the West and the North and the South, and shall sit down in the Kingdom of God."

S. D. C.

33, Hamilton Road, Highbury, London, N.,  
December, 1876.

## INTRODUCTION.

### 1. FROM 1830 TO 1866.

The Brahmo Somaj or Theistic Church of India owes its origin to the Rajah Ram Mohun Roy, a man of remarkable mind and noble character, whose life was mainly spent in various endeavours to elevate his countrymen, especially by seeking their deliverance from the corruptions of modern Hinduism. About three-and-a-half years before his death he founded what was then called the Brahmu Subha or Brahmiya Sumaj (Society of God) in the city of Calcutta, on the 23rd of January, 1830. "His direct object in founding this church was to persuade his countrymen to forsake idolatry and to become monotheists; but he also invited 'all sorts and descriptions of people without distinction' to unite in the worship of their common Father, the Supreme God of all nations, and he directed that the services should always be of such a catholic character as to 'strengthen the bonds of union between men of all religious persuasions and creeds.' Practically, however, the Brahmo Somaj became simply a Hindu Unitarian church, and the latter object was altogether lost sight of." The Somaj made but little progress until it fell into the hands of Debendra Nath Tagore, who joined it in 1842, and who may almost be said to have re-founded the institution. "He converted this body of mere worshippers into an association of believers, by binding them to a few articles of belief and to a covenant enjoining purity of life. He also started a religious journal, appointed teachers, and published several doctrinal and devotional treatises; and he succeeded in the course of a few years in enrolling hundreds of followers, and helping the formation of several branch Somajes in different parts of Bengal." It was with his sanction, also, that (after much conflict) the authority of the Vedas was given up, the Vedantic element was eliminated from the Brahmic Covenant, and the Brahmo Somaj became a purely Theistic Church. This was the first active period of the Brahmo Somaj.

A second and still more active period set in after the fall of Vedantism, with the adhesion of Keshub Chunder Sen, who joined the Church in 1858. His chief object was to make Brahmoism "the religion of life," and his influence soon began to be felt in a variety of practical reforms. But as years passed on, the differences between the more conservative and the more progressive conceptions of religion and life became increasingly divergent, and at length, in February, 1865, a large number of the younger Brahmos quitted the Calcutta Somaj (leaving behind them all the accumulated property of the institution), and "went out, not knowing whither

they went." In November, 1866, they were organized by K. C. Sen into a new body entitled the "Brahmo Somaj of India," with a view to make it the centre of all the Brahmo Somajes throughout the country. No President was appointed, a resolution being passed unanimously that "God is to be recognized as the Head of the Somaj." But Keshub Chunder Sen was chosen to be their Secretary, and he has ever since been their chief leader. Since then, the Brahmo Somaj has increased so much in numbers, in power, and in range, that this third foundation of the body in 1866 may be regarded as the period at which it virtually entered upon its distinctive existence. As it is essential to the comprehension of all that follows that the character of this starting-point should be clearly understood, a few illustrative extracts are here presented which will show the Brahmic ideals (i) of the Church, (ii) of Worship, and (iii) of Life.

## 2. IDEALS OF BRAHMOISM.

### i. *The Brahmo Church.*

Extract from K. C. Sen's speech at the General Meeting held on November 11, 1866, to incorporate the Brahmo community, Babu Wooma Nath Gupta in the chair. The meeting commenced with Divine Service, consisting of prayers, hymns, scripture readings, and a sermon (by the Chairman); after which, Mr. Sen moved the first resolution, speaking as follows :

"We have met here to discharge a most important duty ; a duty which we owe to ourselves, to our Church, and to India. Our present object is simply to organize and incorporate the Brahmo community, to establish such enduring bonds of sympathy and union among the several members of our community as are essential to their individual and common welfare, to the consolidity and growth of our Church, and to the effectual propagation of Brahma Dharma [Theism]. For this purpose God has gathered us together this evening. May He enable us to achieve it! \* \* We see around us a large number of Brahmo Somajes in different parts of the country for the congregational worship of the One True God, and hundreds upon hundreds of men professing the Brahmo faith ; we have, besides, Missionaries going about in all directions to preach the saving truths of Brahma Dharma ; books and tracts inculcating these truths are also being published from time to time. To unite all such Brahmos and form them into a body, to reduce their individual and collective labours into a vast but well-organized system of unity and co-operation—this is all that is sought to be accomplished at the present meeting. Professing a common faith, it is our duty to combine for common good, and not to remain isolated from and be regardless of each other. We must endeavour to realize, so far as lies in our power, the true Ideal of the Church of God ; we must form a truly Theistic

Brotherhood, a family of God's children of which He is our common Father and Head ; that holy Kingdom of Heaven of which He is the Eternal King.

" Without further remarks, I beg to read to you the resolution I have in hand :—That those who have faith in Brahma Dharma be incorporated into a Church, for their mutual benefit and the effectual propagation of Brahmic worship and knowledge, under the name of '*The Brahma Somaj of India.*' "

## ii. *Brahmic Worship.*

Declaration of principles read (August 22, 1869) at the opening of the "Brahma Mandir of India," 89, Machooabazar Street, Calcutta, the metropolitan Church of the Progressive Brahmos, of which Mr. Sen is the minister.

" To-day, by Divine grace, the public worship of God is instituted in these premises for the use of the Brahma community. Every day, at least every week, the One only God without a second, the Perfect and Infinite, the Creator of all, Omnipresent, Almighty, All-knowing, All-merciful and All-holy, shall be worshipped in these premises. No created object shall be worshipped here. No man or inferior being or material object shall be worshipped here, as identical with God or like unto God, or as an incarnation of God ; and no prayer or hymn shall be offered or chanted unto or in the name of any except God. No carved or painted image, no external symbol which has been or may hereafter be used by any sect for the purpose of worship, or the remembrance of a particular event, shall be preserved here. No creature shall be sacrificed here. Neither eating, nor drinking, nor any manner of mirth or amusement shall be allowed here. No created being or object that has been or may hereafter be worshipped by any sect shall be ridiculed or contemned in the course of the Divine service to be conducted here. No book shall be acknowledged or revered as the infallible word of God ; yet no book which has been or may hereafter be acknowledged by any sect to be infallible shall be ridiculed or contemned. No sect shall be vilified, ridiculed, or hated. No prayer, hymn, sermon, or discourse to be delivered or used here shall countenance or encourage any manner of idolatry, sectarianism, or sin. Divine service shall be conducted here in such spirit and manner as may enable all men and women, irrespective of distinctions of caste, colour, and condition, to unite in one family, eschew all manner of error and sin, and advance in wisdom, faith, and righteousness. The congregation of the "Brahma Mandir of India" shall worship God in these premises according to the rules and principles hereinbefore set forth.

" Peace ! Peace ! Peace !

" KESHUB CHUNDER SEN."

iii. *Brahmic Life.*

## PRECEPTS OF PRACTICAL DEVOTION.

Originally delivered by Keshub Chunder Sen as a solemn address to his own congregation (Nov. 5, 1869), and afterwards slightly enlarged and published in its present form as an aid to missionary labours.

(1.) Pray unto God every day, and worship the Only Perfect, Infinite, Omnipresent, Omnipotent, Omniscient, All-merciful, and All-holy One.

- (a). Never worship man or any inferior animal, or any created object whatever.
- (b). Carefully cut off all connection with every manner of idolatrous ceremony and festival.
- (c). Do not encourage idolatry.
- (d). Exert thyself with all thy might to annihilate idolatry.

(2.) Knowing God to be the common Father, thou shalt love every man as thy brother, and every woman as thy sister.

- (a). Never hate any man, whatever be his denomination, race, or condition of life.
- (b). Do not bear the Brahminical thread, or any other emblem of idolatry.
- (c). Do not join any ceremony or encourage any movement which upholds the distinction of caste.
- (d). Exert thyself with all thy might to unite men of all races into one family.

(3.) Be truthful.

- (a). Never utter a falsehood, nor speak in such a disingenuous way that others may be led to form a wrong notion of what thou sayest.
- (b). Never even wish to tell an untruth.
- (c). Avoid all hypocrisy.
- (d). Exert thyself with all thy might to establish truth and destroy untruth.

(4.) Be good unto others.

- (a). Never do harm to anybody.
- (b). Do not even wish to do harm to anybody, neither must thou feel unhappy at another's prosperity.
- (c). Have a kind heart, and give food to the hungry, water to the thirsty, medicine to the sick, money to the poor, knowledge to the illiterate, and piety to the impious.
- (d). Exert thyself with all thy might to advance both the temporal and spiritual well-being of society.

- (5). Deal justly.
- (a). Do not deprive anybody of his just due.
  - (b). Do not take any man's property without his permission.
  - (c). Thou shalt not injure any man's wealth, happiness, or honour.
  - (d). Never wish ill to others.
- (6). Be forgiving.
- (a). When bitterly persecuted, never take vengeance.
  - (b). Do not even indulge in the thought of taking revenge.
  - (c). Always wish and attempt to serve the well-being of those that persecute you and wish ill to you.
  - (d). Exert thyself with all thy might to establish and spread peace among men, and to dispel discord and every manner of disagreement.
- (7). Govern all thy passions, and keep them under restraint.
- (a). Never go to any other woman than the one that is lawfully wedded to thee in marriage.
  - (b). Never look with an impure eye upon any woman.
  - (c). Beware that thou dost commit no adultery even in thy thought or imagination.
  - (d). Exert thyself with all thy might to cherish a holy regard for all women.
- (8). Faithfully perform thy domestic duties.
- (a). Serve thy parents with reverence.
  - (b). Love thy brothers and sisters, and with tender care nourish the body and soul of thy children.
  - (c). Husband and wife bound in holy love should help each other in the performance of domestic and religious duties.
  - (d). Discharge all thy worldly duties according to the dictates of Theism.

### 3. ORGANIZATION OF BRAHMOISM.

Such being the main ideals of the Brahmo Somaj, what progress has been made towards their realization?

In the first place, the extension of the Church has been considerable. Partly through missionary agency, partly through the spontaneous efforts of Brahmoe residing in various localities, the Brahmo Somaj has now more than 100 branches in the towns or villages of India. More than half of these are in Bengal, and the movement has often been said to be a mere Bengali affair, especially as many of the Somajes in other parts of India have been established by Bengalis who were located there. But Theism is now taking root among other Indian races, and putting forth unmistakable manifestations of spontaneous life. Not only in East Bengal and Behar, but in the Punjab, and in Northern and Southern India,



provincial sub-centres have been established, which facilitate Brahma organization, and assist in the development of local energies. The connection between the various Somajes is, however, mostly kept up by their common relation to the metropolitan "Brahmo Somaj of India," which is generally regarded as the Coryphæus of the whole body, its functions being not merely local, but central also. The most important features in this relationship are probably the following :

(a). The Mission Department.—The missionary element in the Brahma Somaj first took definite shape under the influence of Keshub Chunder Sen. In 1860 he founded a little society (afterwards called the *Sangat Sabha*) for religious conversation, wherein he and his friends, mostly young men in or just out of college, discussed the most important topics of religious life; and from this society sprang the first half-dozen or so of Brahma missionaries. Their operations, at first confined to Bengal, gradually extended to other parts of India. Bombay and Madras, the Punjab and N.W. Provinces, Assam, Orissa, and South Canara were all visited in turn, and usually with a large amount of sympathetic response. At first the efforts of the missionaries were directed almost exclusively to educated men, but K. C. Sen could not rest satisfied with this. He led the way, both in preaching to the poor and in opening the blessings of social worship to the female half of the Brahma community; and it is now habitual with Brahma missionaries to preach to the masses, and to note in their reports the presence or absence of women at the services, as an indication of progress or the reverse. The Brahma Somaj of India also issues newspaper organs in English and Bengali, as well as a number of small publications which set forth the principles and progress of the movement, and keep distant members informed of what concerns them. By all these agencies the ideas and sentiments of the leading men in Calcutta are diffused throughout the country.

(b). The General Meetings.—An annual festival is always held in Calcutta on the anniversary of the foundation of the Brahma Somaj by Ram Mohun Roy, and is attended by a great many of the provincial members, who sometimes come many hundreds of miles to be present. The actual day of the anniversary is the 23rd of January (or rather the 11th of Magh, from which the festival or *utsab* is called the *Maghotsab*), but the celebrations extend over a whole week, and are of various kinds, one of the most important being a General Conference of all the members, in which the provincial Somajes are of course represented by their deputies. Besides this, when matters of importance arise (such as the Brahma Marriage question) which concern the whole body, the opinions of the provincial Somajes are requested by the Secretaries of the Brahma Somaj of India, and concerted action is aimed at as much as

possible. By all these means, the Brahmo Somaj is gradually acquiring the status of an organized community, in which life circulates from the centre to the extremities, and *vice versé*. There are still great deficiencies in this respect, but the ideal has been grasped, and progress made towards its realization.

In the next place, how far has the extension of the Brahmo name been accompanied by the spread of Brahmo principles? This is not an easy matter to decide. The table in the following "Survey" will show the names and ages of all the Brahmo Somajes now existing, as far as I can ascertain them by reference to the best authorities. But these names represent very unequal realities, both as to the number of members in each Somaj, and as to the quality of their Brahmoism. The number of members ranges from 3 or 4 to 10, 20, 70, 200, or 300. Sometimes a small Somaj exerts an active influence for good in its locality, being strong through its fervour and courage. Sometimes, alas! a comparatively large Somaj is weak through its deficiency in those qualities. The first great practical test of Brahmoism is, of course, the total renunciation of idolatrous customs in the performance of the ceremonies pertaining to marriage, birth, and death, and the substitution of pure Brahmic rites on all these occasions. The second great test is the renunciation of caste, and the recognition of all men and all women as brothers and sisters before God,—a principle which virtually includes the very important corollary of the right of women to equal spiritual and mental development with men. Where these two practical tests are heartily accepted, all other good things are wont to follow in due course; but those Somajes which evade this ordeal are sure to "lose their savour," if not to fade away and be lost in the surrounding mass of Hinduism. Many such wrecks overshadow the history of the Brahmo Somaj. We must not, however, forget that more than average constancy and courage are required by a faithful Brahmo, even at the present day. Public violence (such as the burning of the Somaj house at Cagmari by a Hindu mob in June, 1871) is rare, but much social and domestic persecution still exists, which the peculiar solidarity of family ties in Indian society renders especially difficult to overcome. Altogether, those Brahmos who live up to their faith have much to endure in various ways, and the position of the Brahmo Somaj must, for many years yet, be that of a Church Militant. All the more honour to those brave souls who, amid the ceaseless waves of harassing opposition, steadily build up the citadels of a nobler society on the enduring Rock of Ages.

Now it is only possible for those who are actually in the Brahmo Somaj to judge fairly and fully how far the several organizations realize their ideals, and wherein, or to what extent, they fall short thereof. My task in this Year-Book is an humbler one, viz., to

record what good work has been actually achieved, or is in process of achievement. Of course only a small proportion of such records can be given here, and this opening Number is chiefly taken up with preliminary information. The "General Survey of the Somajes and their work" has been compiled and condensed from the most original and reliable sources with all the care in my power. Most of the details are taken from the authorized reports in the *Indian Mirror* and *Theistic Annual*; but I have also been favoured with some original communications expressly for this work, from leading Brahmos in Dacca and Barisal, which add much to the value and interest of the following pages. For the subsequent chapter on Social Reform I have also received valuable help from Barisal and Calcutta. My surveys, both religious and social, are in fact, little more than mosaic compilations, but they have been classified and arranged so as to aid the reader, as far as possible, in acquiring a tolerably connected view of the present state of the Brahmo community as a whole.

## GENERAL SURVEY OF THE BRAHMO SOMAJES AND THEIR WORK.

### 1. LIST OF THE BRAHMO SOMAJES IN 1876.

N.B.—Those Somajes which have a meeting-house or Mandir of their own are marked by a \*; those which issue a journal by a †; and those which sent up petitions for the legalization of Brahmo marriages (afterwards secured by Act III of 1872) by a ‡.

<i>BENGAL.</i>					
No.	Name of Somaj.	Date of Foundation.	No.	Name of Somaj.	Date of Foundation.
1.	Calcutta, 1—Adi Brahmo Somaj*† ..	1830	37.	Howrah† .....	1864
2.	„ 2—Brahmo Somaj of India*†‡ ..	1866	38.	Julpigori .....	1870
3.	Akna .....	1871	39.	Kakina .....	1870
4.	Bagachra .....	1864	40.	Kaligacha† .....	1867
5.	Barahanagore*† .....	1865	41.	Kalighat† .....	1869
6.	Baripur*† .....	1867	42.	Kissoregunge† .....	1866
7.	Barisal*† .....	1861	43.	Krishnagore† .....	1844
8.	Beaulca† .....	1859	44.	Malpara .....	1870
9.	Behala* .....	1853	45.	Mandara .....	1871
10.	Berhampore .....	1864	46.	Moodially .....	1873
11.	Bhagulpore† .....	1863	47.	Moorshedabad .....	1874
12.	Bhowanipore, 1* .....	1862	48.	Mymensingh*† .....	1853
13.	„ 2 .....		49.	Noakhally* .....	1872
14.	„ 3 .....	1874	50.	Osmanpore† .....	1870
15.	Bogra*† .....	1858	51.	Pachumba .....	1874
16.	Boluhati .....	1857	52.	Pubna .....	1867
17.	Brahmanbaria*† .....	1863	53.	Rampur Hat .....	1874
18.	Burdwan*† .....	1857	54.	Ranchi .....	1870
19.	Cachar† .....	1870	55.	Ranigunge .....	1874
20.	Calna .....	1868	56.	Rungpore .....	1864
21.	Chandernagore, 1* .....	1860	57.	Santipore .....	1863
22.	„ 2 .....	1872	58.	Selida† .....	1867
23.	Chinsura*† .....	1864	59.	Serajgunge .....	1870
24.	Chittagong*† .....	1850	60.	Serampore .....	1862
25.	Commilla .....	1854	61.	Shapore .....	1866
26.	Coomerkhally† .....	1848	62.	Sultangacha .....	1863
27.	Connagore† .....	1863	63.	Sylhet† .....	1863
28.	Cooch Behar .....	1873	<i>BEHAR.—</i>		
29.	Dacca (Eastern Bengal Brahmo Somaj)*†‡ ..	1846	64.	Monghyr (Behar Brahmo Somaj)*† .....	1866
30.	Dinajepore .....	1870	65.	Gya*† .....	1867
31.	Faridpore*† .....	1857	66.	Jamalpore*† .....	1867
32.	Gourifa .....	1875	67.	Patna (Bankipore)† .....	1866
33.	Gournagore† .....	1860	<i>ORISSA.—</i>		
34.	Harinabhi† .....	1869	68.	Balasore† .....	1865
35.	Hazaribagh*† .....	1867	69.	Bhadrack .....	1873
36.	Hooghly .....	1870	70.	Cuttack, 1 .....	1865
			71.	„ 2 (Utkal Brahmo Somaj)† .....	1869

No.	Name of Somaj.	Date of Foundation.	No.	Name of Somaj.	Date of Foundation.
<b>ASSAM.—</b>			<b>WESTERN INDIA.</b>		
72.	Gowalpara†	1870	92.	Bombay (Prarthana So-maj)*†	1867
73.	Gowhatty†	1870	93.	Ahmedabad*	1871
74.	Nowgong†	1870	94.	Kolhapore	1875
75.	Shillong	1875	95.	Pandharpore	1874
76.	Sibsagar†	1866	96.	Puna	1870
77.	Tezapore	1873	97.	Rajkote	1873
<b>NORTH-WEST PROVINCES.</b>			98.	Ratnaghiri	1869
78.	Allahabad, 1	1864	99.	Sattara	1874
79.	" 2 (Northern India Brahmo Somaj)†	1867	100.	Surat	1875
80.	Bareilly†	1864	<b>SINDH.—</b>		
81.	Cawnpore†	1865	101.	Hyderabad*	1869
82.	Dehra Dhun†	1867	102.	Karachi	1869
83.	Ghazipore	1872	<b>SOUTHERN INDIA.</b>		
84.	Gwalior	1872	103.	Madras, first started as the Veda Somaj	1864
<b>CENTRAL INDIA.</b>				Reconstituted as the Southern India Brahmo Somaj†	1871
85.	Jabalpore† (Central Provinces)	1868	104.	Bangalore, 1	1867
86.	Jeypore (Rajputana)	1873	105.	" 2	1870
87.	Lucknow (Oudh B. S.)†	1867	106.	" 3 (Regimental Somaj)	1871
<b>THE PANJAB.</b>			107.	Mangalore†	1870
88.	Lahore (Panjab B. S.)*†	1863	108.	Salem	1867
89.	Amritsar	1873			
90.	Multan	1875			
91.	Rawul Pindi†	1867			

### THE METROPOLITAN SOMAJES.

**ADI BRAHMO SOMAJ, Jorasanko, Calcutta. Founded 1830.**

*Secretary* : Raj Narain Bose.

*Assistant Secretary* : Hem Chandra Bhattacharjya.

Divine service every Wednesday evening, and a morning Sunday service once a month.

*Journals* : 1 (B). The *Tattvabodhina Patrica*. Started August 3, 1843.  
A monthly religious newspaper.

2 (E). The *National Paper*. Started July, 1865.  
A weekly political newspaper.

This Somaj is the continuation of the original institution founded by Ram Mohun Roy in 1830. Latterly, since the name of the "Calcutta Brahmo Somaj" has ceased to be distinctive, it has been entitled the "Adi" or original Brahmo Somaj. The venerable Debendra Nath Tagore, who was for many years its *Prodhan Acharjya* or chief minister, has now almost wholly retired from

public life. The Secretary, however, is an able and well-known man, who has long been a chief pillar of the Conservative Brahmos. He is an accomplished English writer, and has issued several English lectures and tracts.

**BRAHMO SOMAJ OF INDIA.** Founded 1866.—Mission Office, 13, Mirzapore Street, Calcutta.

*Secretary :* Keshub Chunder Sen.

*Assistant Secretary :* Protap Chunder Mozoomdar.

*Brahma Mandir of India*, 89, Machooabazar Street. Opened August 22, 1869.—Divine service every Sunday evening, and on the morning of the last Sunday in every Bengali month.

*Minister :* Keshub Chunder Sen.

(Other weekly prayer meetings, some of which are of long standing, are held in other parts of Calcutta.)

*Bharat Asram*, 13, Mirzapore Street. Opened February 5, 1872. An institution where a number of Brahmo families reside together for intellectual, moral, and religious improvement.

*Manager :* Wooma Nath Gupta.

*Brahmo Niketan*, 3, Mirzapore Street. Opened September 16, 1873.—A boarding institution for Brahmo students.

*Manager :* Amrita Lal Bose.

*Journals :* 1 (B). *The Dharma Tatva*. Started October, 1865. Published at the Mission Office, on the 1st and 16th of every Bengali month.—A religious newspaper, containing sermons, hymns, news of missionary movements, &c.

2 (E). *The Indian Mirror*. Started August 1, 1861. Office, 15, College Square.—A daily newspaper (Mondays excepted), which advocates political, social, and religious reforms. The Sunday issues (which commenced in 1873) are mainly devoted to religious topics.

3 (B and E). *The Samadarsi*, or *Liberal*. Started November, 1874. Office, 11, College Square.—A monthly Theistic magazine. Edited by Siva Nath Shastri, M.A.

*Brahmo Marriage Registrars*, under the Native Marriage Act (III of 1872).

*Narendro Nath Sen*, 11, Old Post Office Street.

*Durga Mohun Dass*, 4, Strand, 2nd floor.

It was in February, 1865, that the Progressive Brahmos of Calcutta seceded from the parent Somaj; in November, 1866, they were re-organized as the "Brahmo Somaj of India:" in January, 1868, the foundation-stone was laid of their *Mandir*, and in August, 1869, it was opened for worship. Its external appearance is of a somewhat nondescript character, combining the features of several styles, including a steeple. Within, the rectangular hall has a gallery at each end, allotted respectively to the choir and to the ladies, the latter being screened by a curtain; while on the long side opposite the entrance doors is the *Vedi* or pulpit, a white

marble slab (approached by a small flight of steps), on which the minister sits. The hall will hold from 500 to 600 persons. The average attendance during last year (1875) was between 400 and 500. The sermons delivered here are usually reported in the *Dharma Tattva*. The routine of the service is as follows :

Hymn.	Hymn.
Invocation.	Scripture Readings.
Hymn.	Sermon.
Adoration.	Prayer.
Silent Communion.	Benediction.
United prayer by the congregation.	Hymn.
Prayer for universal salvation.	

In a little compilation of Brahmo Prayers entitled "Theistic Devotions" (Daldy and Isbister, 1874), I have given the specimen liturgy issued by the Brahmo Somaj of India as a skeleton form to be filled up at the discretion of individual ministers. Instead of repeating this here, I will give, as illustrating the Brahmo Mandir services, the following accounts of the *Bhadrotsabs* of 1871 and 1874, *i.e.*, the anniversary celebrations of the opening of this Church in the month of *Bhadro*. On the second of these occasions Mr Sen was absent from illness.

*The Bhadrotsab of 1871. (Indian Mirror, August 22, 1871.)*

"Early in the morning on Sunday last, just as the clock struck six, the first hymn was chanted in the upper gallery of the Brahmo Mandir, thus heralding the great festival of the day. A good number of hymns followed, accompanied by the harmonium, which drew away the hearts of the congregation from the world, led them into the presence of God, and prepared them for the morning service which began at 7. In the course of the service the minister preached a sermon on the 'Importance of an abiding Sacred Fellowship amongst the Brahmos.' He spoke of God as the Brahmo's Father and Friend, ever beautiful and dear. But His beauty is not that of a new acquaintance, it is not the charm of new friendship that endears Him to us. Of those we know He is the oldest and therefore the dearest. Of earthly acquaintances our parents are the dearest because the oldest. No doubt it is old and tried affection that makes parents and friends, and above all, our divine Father and Friend, truly beautiful and dear. Whenever we think of Him we are struck with the constancy of His mercy, and the unchangeable character of His loving providence. Hence is it that we rejoice in worshipping, loving and serving Him as our Father. The minister then expressed his deep regret that the beauty he spoke of concerning the Father was not to be found in the Brahmo as a brother. He discoursed to this effect:—It is true we sometimes look upon and love each other as brethren, but our brotherhood, as a rule, derives its interest and charm from novelty.

We are constantly getting new accessions to our Church ; their new faces are dear and we love them. But alas ! how few continue to love or be loved. The charms of novelty soon fade away, friendship is severely tried and too often it succumbs ; differences of opinion cause ill-feeling and discord ; the best friends part, those who continue to be friends lose their original warmth and freshness and sweetness of new love. We do not see amongst us even a small band of friends and brothers who have preserved the freshness and sweetness of fraternal love amidst all trials, and have been consolidated into an abiding and faithful brotherhood. In short we do not yet find in the Brahmo Somaj a holy and sweet family. The Father is amongst us, ever dear and ever sweet ; but where are the brothers and sisters ever dear and ever sweet ? Our Father is truly beautiful, but alas ! we have no beautiful brotherhood as yet. The minister exhorted the congregation to endeavour to supply this great spiritual want. He called upon them to give up all manner of unbrotherly feeling, and to continue to love each other as brothers and sisters, so as to organize a holy and happy Family of God's children, which would in time extend on all sides.

" After the morning service the congregation broke up at 10, and only a few remained, who eagerly surrounded the minister on the marble slab facing the pulpit, and anxiously interrogated him on subjects which were agitating their minds. The chief subject discussed was God's direct revelation to man in his inner consciousness. The inquirers were informed that conscience is the ear of the soul which hears God's precepts and commands. Those who prayerfully and humbly depend upon Him distinctly hear that enlightening and saving voice within which erreth not, which answers all inquiries, removes all doubts and difficulties, teaches the right way, rebukes infidelity, and protests against impurity, and dispenses light and peace unto salvation. Other questions were also put and answered, relating to the next world, brotherhood, inspiration, animal food, &c. These occupied about two hours, the inquirers patiently listening all the time.

" The attendance began to thicken a little after 12, when the recitation of Sanscrit texts commenced. Four gentlemen, Babus Bijai Krishna Goswamy, Aghor Nath Gupta, Siba Nath Bhatta-charjya, and Umesh Chandra Datta read in chorus certain texts from the Upanishads and other Hindu religious books, which were translated by the minister. These were followed by a few beautiful original Sanscrit texts composed for the occasion by Babu Siba Nath.

" At 1 p.m. the minister recited and expounded a few Sanscrit texts from the " Compilation of Theistic Texts." He explained at great length four *slokas* treating of the doctrine of Revelation, and showed how they supported what the Brahmos believed on the



subject. The substance of these four passages is respectively as follows :—The Vedas are inferior to the true scripture which revealeth the Eternal God. 2. The wise should reject untruth and accept only truth. 3. From all scriptures, great and small, gather the essence, that is truth. 4. In order to find God one must reconcile scripture, prophet and intuition, and seek truth where the teachings of these three harmonize. Other texts were also expounded.

“From two to three various questions were put to the minister with a view to elicit satisfactory replies. A few of these we note below :—What is the secret of spiritual culture, and how much of it is due to Divine grace and how much to human agency? God sometimes plants even the desire of salvation in the heart, what is left for man to do? Is formal initiation into Brahmic faith necessary? What is meant by seeing God, and how is it to be verified? What is meant by the next world, and how can we intensify our faith in it? Appropriate answers were given by the minister to these questions.

“The next hour was occupied with the reading of short papers recording the spiritual experiences of the writers, and embodying important truths and principles gathered by them in the course of their experiences. The papers were read by Babus Bijai Krishna Goswamy, Aghor Nath Gupta, Amrita Lall Bose, Siba Nath Bhattacharjya, Thakur Das Sen, Umesh Chandra Datta and Dina Nath Mazumdar.

“The minister then in a few introductory words called upon the congregation to engage their hearts in the contemplation of God and to realize His sacred presence. All was quiet, and solemn stillness prevailed on all sides. The congregation then with closed eyes gave themselves up to meditation, and entered into communion with the Infinite Spirit.

“Meditation was naturally followed by prayers. Three gentlemen humbly offered prayers to the Merciful Lord, which were followed by one from the minister.

“As soon as the last prayer was over the congregation heartily engaged in chanting hymns. Shortly after, a large number rose up and performed *Sankirtan* with remarkably fervent spirit, which soon rose to an enthusiastic pitch. The thrilling and animating effect of the hymns was evident. The hymns occupied an hour and a half.

“The evening service followed, commencing precisely at 7. What gave peculiar interest to the service was the formal initiation of seven young men into the true church of God, followed by the usual charge of the minister. A sermon was preached on the Sweetness of the Brahmic Faith, in the course of which the minister deprecated dryness of heart and want of peace as un-Brahmic, and exhorted the

congregation to drink largely of the nectar of God's love, and not to rest satisfied with a little. The service lasted till about 9.30. Although the proceedings of the day extended over more than fifteen hours, the congregation did not feel tired; on the contrary, they greatly enjoyed the festival, and feelingly sang towards the close of the service that beautiful hymn, 'The heart wishes not to return home,' &c."

*The Bhadrotsab of 1874. (Indian Mirror, August 30, 1874.)*

"The Utsab on last Sunday in commemoration of the opening of the Brahma Mandir passed off with great success. The only circumstance which threatened to mar the effect of the festival was the absence of the Minister whose face and voice were so familiar to the congregation. This seemed to throw a gloom upon the worshippers generally, though it seemed on the whole to render them more earnest, more hopeful and more determined to make the Utsab a success. The morning and evening services were, in the absence of the Minister, conducted by Babu Bijai Krishna Goswamy, whose earnestness and eloquence made a deep impression upon the congregation. The *Sankirtan* was admirably done. Those that took part in it were visibly affected. In the evening the minister took for his text the well-known saying of Chaitanya—"Unless ye be as lowly as the straw, ye shall not see God." The minister's words, interrupted every moment by sobs, touched every heart. He asked his brethren whether they had learnt to humble themselves and destroy their pride, reminding them that unless that were done, their prayers, their words would be of no avail. There was a solemn touch of melancholy in every face as the proceedings of the festival came to a close, and many liked to remain longer in the church, not to lose the sight of that blessed place so suddenly. We hope and pray that the effects of the festival will be visible in every Brahmo's life, thoughts, and aspirations."

*Bharat Asram (Indian Home).*—This boarding house is an experiment, made by co-religionists, of joint residence for moral, intellectual, and religious improvement. Its history has been one of considerable vicissitude, too long and complex to epitomize here. How far the institution has been successful in realizing the high aims with which it was started, it is not easy to say; but there can be no doubt that it has effected much real good, especially for the ladies who reside there. Particulars of their studies, &c., will be found in another section of this work.

*Brahmo Niketan.*—This boarding house for young students was established on September 16, 1873, with 17 boarders. From a full report published two years later (*J. M.*, September 26, 1875) we learn that it had then 26 boarders, of whom 18 were students

attending schools and colleges, 5 were employed as clerks, and 3 as private students. Since the opening of the institution, 66 boarders had been admitted, of whom 2 were from Orissa, 2 from Mangalore, 1 from Bangalore, 1 from Madras, and 1 from Ceylon, the remaining 59 having been Bengalis. The report concluded "by conveying the heartfelt thanks of the boarders first of all to our much revered minister Babu K. C. Sen, to whom the institution is indebted for its very life and existence; to the missionaries of the Brahmo Somaj who have all along watched with interest the spiritual progress of the inmates, and specially to those who have conducted divine service here and tried their best for the good of the institution, under many discouragements."

It may be added that there is a small library in the Niketan, available to the Brahmo public, and consisting of a number of books purchased in England and in Calcutta for the Brahmo Somaj, besides others that have been presented thereunto from its various well-wishers.

There have been other institutions connected with the Brahmo Somaj of India, among which the *Sangat Sabha*, the Society of Theistic Friends, and the Brahmo Theological School have done much good service. These are, unfortunately, more or less in abeyance at present, but it is to be earnestly hoped that such will not remain permanently the case.

In conclusion, a few words must be said on one of the most important departments of this Somaj—the Brahmo Mission. There are 14 missionaries whose home is in Calcutta, and who usually reside in one dwelling. Some of them minister to the small congregations forming local Somajes in the various neighbourhoods of the city; some of them teach in the Native Ladies' Normal School of the Indian Reform Association, or write for the Bengali journals connected with that body, or with the Brahmo Somaj of India. Some, again, go out on preaching tours, far or near; and in the summer vacation, this is done by nearly all of them. Reports of their mission work are usually published in the "Theistic Annual" issued at the anniversary *Maghotsab*.

Only two of these Calcutta missionaries are supported from their own inherited resources; the other twelve, with their wives and children, numbering altogether more than 40 souls, are supported by the Mission Fund, which, though partly derived from the sale of the publications issued at the Mission Office, depends mainly upon voluntary subscriptions and donations (the latter sometimes consisting of food and clothing). It may well be guessed that these contributions often fall short of the need of the recipients, and the cherished principle of the Mission, "Take no thought for the morrow," is sometimes put to a severe trial. But this difficulty has lately been met (to some extent at least) by a fervid movement in favour of what is called *Bairagya*, a term for which the nearest

English equivalent is probably the Roman Catholic expression "detachment" (in contrast to *Anuragya* or attachment), but which has usually been rendered as "asceticism." It seems to be a combination of both of these, and to have arisen in the Brahmo Somaj from several concurrent causes. The extent to which it actually modifies the lives of those who accept it is not very clear, but enough is visible to show that it is a very Oriental movement, which encounters the trials and temptations of life by resorting to methods which have long been rejected by the majority of Western Christendom. But the Brahmo leaders affirm that *their* "asceticism" keeps clear of the well-known abuses of earlier times, and that, so modified, it is called for by present moral and spiritual needs in their community. And it is not for a foreigner to say them nay. Every race must follow its own genius, and the discipline which injures one may benefit another. Meanwhile, it may be noted that a paper was lately read before the Dacca Brahmos by one of their leading members, Babu Durga Das Roy, on "The Real Spirit of Asceticism," in which that term was (quite newly) defined as "attachment to something noble, or to God Himself, and consequent abnegation of all that tends to slacken it,"—thus resting the emphasis on the positive *Anuragya* rather than on the negative *Bairagya*. If the *Bairagya* movement can thus pass upward into the simple spirit of self-sacrificing love, stimulating all devoted service and adoring faith, it will win cordial sympathy from the West as well as from the East. Let us await results, and hope for the best.

### 3. ENVIRONS OF CALCUTTA.

*Barahanagore*.—Much good was effected during the residence here of Babu Sasipada Banerjee (now removed to Burdwan), who was for several years minister of the local Somaj. A Girls' School, a Night School for men and boys, a Working Men's Club, a Savings' Bank, a Temperance Library, &c., &c., all owe to him their origin and much of the effort and expense necessary for their maintenance. He still conducts a cheap monthly magazine (started by him in 1874) entitled the *Bharat Sramyibi* or Indian Workman. Full accounts of his work at Barahanagore will be found in Miss Carpenter's "Six Months in India" (1867), and in the Vols. for 1871 and 1872 of the "Journal of the National Indian Association."

*Connagore*.—(Gleaning: *I. M.*, March 26, 1876.)—"We are glad to learn that Babu Shib Chunder Deb of Connagore has recovered his health and has resumed his philanthropic work in the above town. It is owing to his exertions that Connagore, with its Boys' School, Girls' School, Dispensary and Brahmo Somaj, has become a model town, and it is to him that the local community, and especially the poor, the sick, the infirm, and the helpless, look

as their guardian and friend. Here we see how much good a single Brahmo may do."—This gentleman is also Brahmo Marriage Registrar for the district of Hooghly.

*Harinabhi.*—(Gleanings: 1. Oct. 29, 1869.)—"The persecution of young Brahmos at Harinabhi, to which we alluded some time ago, has, it appears, assumed serious proportions. While divine service was being conducted as usual on Wednesday last, a number of orthodox Hindus assembled outside the house of worship, and after indulging for some time in sneers and sarcasms of a blasphemous character, rushed into the house, interrupted the service, put out the light, assaulted some members of the congregation, insulted others, and violently dragged away two of them. We are glad to learn that not a single blow or abusive epithet was returned."

(2. February 25, 1870.)—"The anniversary of the Harinabhi Brahmo Somaj was celebrated with *éclat* on Saturday last, and several Brahmos and Brahmo missionaries from Calcutta went to the village on the occasion. The morning service was held at the old place of worship, whence, as we announced some time back, the Brahmos were expelled with persecution. In the afternoon, a piece of ground canopied and spread with carpets, where a Somaj house is to be erected, was consecrated with prayers and hymns. In the evening there was a procession and *Sankirtan*, in which several orthodox Hindus of the village joined heartily, and the proceedings concluded with the evening service. It is striking how all persecution has been quelled at this village by the true spirit of Theistic love and meekness. The piece of ground which was consecrated, has been presented rent free to the Brahmo Somaj by a gentleman who took the principal part in expelling and insulting them some few months ago."

(3. February 20, 1871.)—"Last Saturday the anniversary of the Harinabhi Brahmo Somaj was celebrated. Hundreds of men of every caste and grade in society from the adjacent villages gathered to hear the prayers and precepts of Babu K. C. Sen."

(4, July 17, 1872.)—"At Harinabhi, the local Somaj has established a Dispensary to relieve the sick poor."—(*Indian Mirror.*)

#### 4. EASTERN BENGAL.

(Gleaning: *I. M.*, December 15, 1865.)—"We have always been delighted to find a greater firmness and decision of character in our countrymen of East Bengal than in those of the neighbouring districts of Calcutta. \* \* In religion, too, we observe in East Bengal a peculiar kind of earnestness and sincerity. As there is a greater degree of religious persecution, so there is a greater amount of religious struggle than at many other places. Hindus of East Bengal are more bitterly oppressive than Hindus elsewhere, in this

part of the country. We have nothing in the shape of *active* persecution against the Brahmo Somaj here in these days. But East Bengal has rekindled the old spirit of Hindu persecution. A society is elaborately organized by the oldest and most respectable Hindus for excommunicating the young members of the Brahmo Somaj. Fathers have solemnly vowed to desert their sons, brothers to forsake brothers, and relations to disown their nearest kinsmen. There was even a strike, under such auspices, among the Brahmins, and the barbers, and the washermen, and the shop-keepers, against conscientious Brahmos. \* \* The Brahmos, we mean those who are sincere among them, made a good and resolute struggle, but without efficient encouragement they were nearly desponding. Babu Keshub Chunder Sen's arrival among them seems to be most opportune and beneficial, and his lectures on such important subjects as Faith, Love, and Salvation appear to be thankfully appreciated. That indifference and morbid apathy to truth which mark the surcharged life of the 'river-siders'—that moral and religious satiety which is the consequence of intellectual cramming, in the absence of the heart's education, have no place in the spirit of East Bengal."

The above characterization, written about 11 years ago, still continues to be fairly descriptive of the Brahmoism of Eastern Bengal, a district which has produced some of the most active and faithful members of the Brahmo Church. In 1869, the Dacca Somaj (founded in 1846) was able to open a regularly-built Mandir, which was then specialized as the Eastern Bengal Brahma Mandir, Dacca holding a sort of metropolitan position as the oldest and largest of the Eastern Bengal Somajes. The following statistics will show the various channels in which the energies of this zealous Church have found vent.

EAST BENGAL BRAHMO SOMAJ, DACCA. Founded in 1846.

*Eastern Bengal Brahma Mandir.* Opened December 5, 1869.

*Minister :* Banga Chunder Roy.

Divine service every Sunday morning and evening. The morning service is especially attended by those who are either initiated (male) Brahmos, or who have been excommunicated from the Hindu community. The average attendance is 40, including 22 ladies. The evening service is attended by the educated in general; the average number is 150. The ladies attend it only now and then.

There are also two weekly prayer meetings in existence, held respectively on the evenings of Thursday and Saturday.

*Dacca Mission Society.*—*Secretaries :* Kailas Chunder Nandi.  
Behari Lal Sen.

"This society is nothing but a branch of the Mission Society of the Brahmo Somaj of India in spirit. Its work is to send out missionaries to different parts of East Bengal. At present, three young men are under especial training for mission work." The society occasionally issues tracts.

*Eastern Bengal Asram.* Founded in 1875, and formally inaugurated on June 21, 1876.—Here a few Brahmo families live together for religious improvement. They hold the following meetings:—

1. Daily Family Prayer Meeting, attended by all the boarders.
2. Weekly Prayer Meeting for the Brahmicas every Wednesday evening (conducted by the Minister of the Mandir), for the purpose of giving them especial religious instruction.
3. Conversational Meeting of the Brahmicas every Saturday afternoon, ending with a short prayer.
4. *Sangat Sahā* or religious conversation for the Brahmo lads every Tuesday evening, usually presided over by the Minister.

*Journals* : 1 (B). *The Banga Bandhu* (Friend of Bengal).—Started July 22, 1870.—A fortnightly religious newspaper.

2 (E). *The East*.—Started January 1st, 1875.—A weekly newspaper, of liberal politics and Brahmo principles.

Office for both journals, East Bengal Press, 15, Lakshmibazar, Dacca.

*Brahmo Marriage Registrar*, Gobin Chunder Doss.

Many interesting episodes might be gleaned from the annals of Dacca Brahmoism, but space forbids at present, and they are put aside to make room for the following (somewhat abridged) English sermon by the excellent Minister, Babu Banga Chunder Roy. It was delivered at the Mandir last New Year's Day, during Miss Carpenter's visit to Dacca, when an English Service was held at her request, several other European ladies and gentlemen joining the congregation.

---

“We walk by faith, not by sight.”—2 *Corinthians* v. 7.

“I have taken up this text as the subject of my sermon to-day, purposely to enable you to understand the spirit in which we endeavour to reduce our religion to life; and this spirit, we sincerely and firmly believe, should be the only guiding spirit of all those who would be the true worshippers of the One True God. The Apostle Paul makes a positive declaration of his pious life, confessing in plain terms that ‘we walk by faith, not by sight;’ but as for ourselves, weak as we still are in faith, we cannot be bold enough to make such a declaration before you at the present moment. However, I must not hesitate to tell the truth outright, and it is this—we do make endeavours to walk by faith, and not by sight. We have been led by the Holy Spirit of the Living God so far as not to have any faith in sight—in the life of sense—but to endeavour to have faith in the spiritual life which is eternal. \* \* To endeavour to walk by faith is, negatively, to ply the vessel of life against the current,—and, positively, to practise to live according as our Father in Heaven works in us both to will and to do. Glory be to the never-failing mercy of the Friend of Sinners, that

His Holy Spirit is, ever and anon, working in us, both to will and to do. Had not our Father in Heaven been engaged in unceasingly working out the redemption of the land, we, the Hindus, long, long drowned in idolatry and worldliness, could not have begun to see the Sun of Righteousness rise again in the East, to chase away the Egyptian darkness from the land, and to show us the way leading to the Holy Land of Spirits. Blind as we have been, we could not have made a step towards the right direction but for the redeeming mercy of God, who never ceaseth to be our Father, how sinful soever we may be, and howsoever unconscious we may be of His never-failing mercy because of our wilful disobedience. \* \*

“ ‘ Seek ye first the Kingdom of Heaven,’ and ‘ Be perfect even as your Father in Heaven is perfect’ are not considered, by those who would walk by faith, merely as noble sayings, always to be admired and never to be acted up to, but as direct revelations from God Himself, the former being the goal and the latter the ideal of human life. In order that we may draw nearer to this goal, and become more and more god-like, we must needs take spiritual exercises by holding communion with God, and doing good to our fellow-creatures every day of our life. By holding communion with God we become like Him, which is the highest Ideal ; and by doing good to our fellow-creatures we do the will of God, and become fit to be united at once with the Divinity and the humanity ; which is the goal of our life. Hence the best among the Brahmos are as mindful of daily spiritual exercises as of good works ; carefully and prayerfully watching against mysticism on the one hand, and pride of works on the other. Hence the plan of life followed by them is misunderstood on the one hand by those who are inclined to think religious exercises to be the only end of religious life, as also by those who think good works to be the only end of religious life, and religious exercises to be mere helps to them. The former is the prevalent orthodox idea of religious life, and the latter is the prevalent modern idea of it. We are determined to steer clear of these two deceitful rocks, lying under the surface of what passes for religiousness or piety in the world, and on which many vessels of good and pious lives have been wrecked.

“ Before I conclude I must try to explain a little the force of the phrase ‘ walk by Faith ’ in the text. There is a great difference between having faith and walking by faith. One may have faith in God, but it may be so weak and so little that he cannot walk by it ; of the man of such little faith it is said in the Bible that he was afraid of waters when they were seen rolling in waves, and was unable to walk upon them. Such little faith may swell and rise very high at the time of prayer, when the man of little faith is necessarily away from all temptations ; but when he is required to walk in life by encountering lions and removing mountains in the



way, he is sure to turn back, tremble with fear and despair of true life. But should we endeavour to walk by faith, we must needs have faith, though it be 'like a grain of mustard seed,' in such a developed state as to bear the wear and tear of life in general in this world of temptations and trials. It is peculiarly necessary for us, the natives, to walk by faith, should we be anxious to be really good men and women and to do the will of God even in the ordinary sense of these terms. Kept at bay as we natives are, not by internal enemies only, but enemies without in the shape of bad customs, evil practices at home and abroad, very bad examples, and more than all, positive hatred and persecution to be encountered for a slight move in the right direction in any respect whatever, we are in need of true faith in the realities of the world to come, of which this world of ours is, at best, nothing else but a shadow; we are in need of true faith in the holy relations that finite spirits bear to the Infinite Spirit and to each other, of which our earthly relations even in their perfect state are mere shadows. It is my firm conviction that without this one thing needful, we, the natives, cannot move a step onward and forward. The saying that every reformation of the natives must begin from within, has a deeper meaning than what is generally understood. It means the reformation of our individual and national being. True faith may be said to be the true being of our spirits. And in order that our individual and national being may be truly good, it must needs flow from our direct communion with God—the Fountain of Goodness; and in order that our sayings and doings may be really right and good, they must be according as God works in us both to will and to do. Hence the absolute necessity of walking by faith. \* \*

“ It behoves ourselves as well as our benefactors to care more for the improvement of our spirit within than the improvement of mere customs and manners without. It is no doubt necessary that the improvement of the spirit within and that of manners and customs without should go hand in hand, but it is absolutely necessary that the spirit should be cared for more than the outward manners and customs. For it is the Christian spirit that is the life of the western civilization. The civilized manners and customs of the Europeans without their spirit of faith and charity must needs prove a dead body of manners and customs full of fashionable vices. It is for this reason we, the natives, have suffered a great deal from the introduction of European manners and customs among us without the spirit, through the agency of secular education. We do, therefore, sincerely believe the mission of the Brahmo Somraj to be, if not anything else, the education of the inner man—the spirit within. If the spirit of true Faith is breathed into our hearts by God, it is sure and certain we cannot put up with evil in our manners and customs. Hence the Brahmos

have always been found ready to carry out social reforms. We sincerely believe 'God's grace in the heart makes the knowledge of the head a blessing;' and as our Good Father in Heaven has been showering over our heads the blessings of intellectual and religious education, leading us as it were by the hand, to Educational Institutions on the one hand and Brahmo Somajes on the other, we thank Him and glorify His tender mercies and loving kindness. The future prospect of our country is, indeed, very cheering. Should the spirit of true faith be breathed into the very heart of our nation, India shall certainly regain its former position in spite of all the difficulties which now seem insurmountable to the weak in faith. When the Saviour of nations and individuals has once begun His work of redemption in this land, we Brahmos can on no account despair of the happiest issue, though it may require a century more for its fulfilment. May God hasten the day is our earnest prayer. Hallowed be His Holy Name. Amen."

---

*Mymensingh*.—A private letter of July 18, 1876, informs me that "in Eastern Bengal this Somaj stands second both in strength and in spirit. The members here are very zealous and progressive. There are six Brahmicas here. There is something like an Asram here, though it has not got a name as yet. A family prayer meeting is daily held in the house, where a good number of Brahmos and Brahmicas live together. The finger-mark of kind Providence is quite apparent in what is going on here."—It may be added that for the district of Mymensingh (in which the small town of that name is situated), a Brahmo Marriage Registrar (Babu Ananda Nath Ghosh) has just been appointed,—a sure sign of progress.

*Chittagong*.—(From the brief annual report of this Somaj sent to Calcutta last January, we glean the following particulars.)—Divine Service was conducted almost throughout the year (1875) by the local Minister, Babu Rajeswar Gupta. A Congregational meeting is held every Friday in the Mandir, its object being to extend the spirit of Brahmoism in the district. Some students of the neighbouring schools attend this meeting. There is also a *Sangat Sabha* which meets on Thursdays. It was organized more than four years ago for mutual conversation on spiritual matters among the Brahmos. But as all the Brahmos were not found to attend its meetings, it was converted last year into a *Sadhak Somaj*, i.e., a number of men who are determined to carry out in their lives the resolutions made at their meetings.

*Barisal*.—The name of Barisal is well-known in Bengal for its excellent Female Improvement Society, which was started in 1871 by one of the leading Brahmos there, Babu Jagat Bandhu Laha, M.A., Head Master of the Government English School. This

gentleman is also Brahmo Marriage Registrar for the district of Backergunge, of which Barisal is the chief town. Since his arrival there in 1871, his name has been connected with most of the good work done in Barisal for the benefit of both sexes, and many interesting anecdotes are told of his disinterestedness and zeal. The following sketch of the Barisal Somaj with which he has favoured me will therefore be read with additional interest.

"The Brahmo Somaj of Barisal was established on the 10th of Ashar 1783, corresponding to the 22nd or 23rd of June 1861. The members were of course very limited in number, and their moral courage was weak. They were in constant dread of their guardians or orthodox relations, and were not unfrequently compelled to conduct their prayers with closed doors. Their meetings were at first held in the private residence of Babu Rakhal Chunder Ray, a zemindar of this district, but the father of Rakhal Babu, who was an orthodox Brahmin, shut his doors against the Brahmos, as soon as the matter reached his ears. They were therefore obliged, for want of better accommodation, to meet at the appointed hour, either under the shade of a tree, or by the bank of the river, or the side of a tank. But these difficulties did not damp their spirits, and they continued to hold their meetings, until, after some time, they found warm friends in the persons of Babus Tara Prasad Chatterjee, B.A., and Dina Bandhu Nyayaratna, two deputy Magistrates, who were posted to this station. The Somaj was removed to the house of Babu T. P. Chatterjee, and continued to hold its meetings, when it was brought to a crisis by a circumstance which will probably long be remembered at Barisal, not because it was the first of its kind here, but because it purged the Somaj of its weak members, and gave it, after a shock that seemed to threaten its existence, a firmer footing than before. It was a public feast, in which no caste distinction was observed. As might be expected, the orthodox Hindus flew into a rage, and excommunicated nearly all that had joined the feast. This was a severe blow to several members, who expiated for their offence, and re-entered the Hindu society. A few stood firm, and quietly and manfully bore all the persecutions to which they were subjected. The attendance at the Brahmo Somaj dwindled to three or four, and its existence was despaired of. But it rallied, and attracted more numbers than it had ever done before. Thus three years passed away. In the fourth year, *i.e.* in 1865, a decent *Mandir* was erected, chiefly through the exertions of Babu Durga Mohan Dass (then a leading member of the Barisal bar, but at present a pleader of the Calcutta High Court), and the Somaj was removed to it in the November of the same year. At this time, ladies began to attend the Somaj, and as many as 28 families declared themselves Brahmos. This was the most flourishing period of the Somaj. An adult

female school in connection with it was opened in 1867, and religious instructions were imparted to 14 or 15 pupils. An English lady, Mrs. Balfour, wife of the then District Judge, volunteered to instruct them in needle and carpet work, and the School went on in a very hopeful way for about a year. But as almost all the pupils were married ladies, several domestic circumstances prevented their attending regularly, and the school had eventually to be given up.

"The social observances celebrated at Barisal in accordance with Brahmic rites may be seen from the following table :—

<i>Jatkarma</i> or ceremony of thanks- giving after child- birth.	<i>Namkaran</i> or ceremony of naming a child.	<i>Bibaha</i> or Marriage.			<i>Anyesh- tikria</i> or funeral ceremony.	<i>Shrad</i> or prayer for the welfare of the departed.
		Marriage of virgins with bride- groom of same caste.	Marriage of widows with bride- grooms of same caste.	Inter- widow marriage.		
10	10	1	3	6	2	6

"In 1871, a *Sangat Sabha*, or an association for cultivating a spirit of prayer and forming the character, was established, chiefly for the benefit of schoolboys. This association has had good success; it has weaned several boys from evil paths; it has exercised a healthy influence in elevating the character generally, and it has infused, in some at least of the members, a spirit of prayer. It is at present in a declining state, owing to the departure from the station of several of its zealous members, who, having passed the Entrance Examination, proceeded to Calcutta or Dacca last year to continue their studies in the College department. It will take some time before a fresh batch is prepared.

"The present condition of the *Brahmo Somaj* is not so good as it was some years back. The attendance has fallen off, and the members lack in energy, zeal, and spiritual fervour. This is probably owing to the departure of several earnest members from the station, and partly to the secular spirit of the times, which seems to have spread a spirit of indifference towards religion among the educated classes. This seems to have checked the progress of the *Somaj* more or less in several places; and Barisal has suffered in common with these places. But notwithstanding this deterioration, the Barisal *Somaj* may still be reckoned among the good *Somajes* of Bengal. The average attendance at the *Somaj* is now 20.

"We have no *Brahmo* school or *Brahmo* magazine at Barisal, but the *Somaj* has two publications of its own, viz., a translation of some of the Prayers of Theodore Parker, under the name of *Prarthana Mala* (Garland of Prayer), and a history of the local *Brahmo Somaj*."

## 5. WESTERN BENGAL.

*Rampore Hat.*—(Gleaning : *Theistic Annual*, 1876.)—"This newly-established Somaj completed its first year only in June last, when they celebrated their first anniversary. The whole of the respectable population joined the services.—A night school has, since the last nine months, been opened under the name of the Brahmo Somaj Night School, for giving literary and moral education to the labourers. About 60 attend; many of them can read easy lessons, and many have given up their old habit of drinking : some have even discontinued smoking tobacco. The Railway Company have, on application, kindly contributed a grant of 15 rupees a month, many of their employes having joined the school. A piece of land has been secured for the erection of a *Mandir*, which has been granted free of rent by an enlightened Mahometan Zemindar of the locality, and bricks are being made for the Somaj house. Members have commenced to perform domestic ceremonies according to the rites of Brahmoism."

*Behar Brahmo Somaj, Monghyr.*—The remaining Somajes to be noticed in Western Bengal belong to the ancient province of Behar, whose inhabitants are of different race and language to the Bengalis. It is the latter, however, who have introduced Brahmoism into the district, and have more or less drawn the Beharis to sympathize with them. The Monghyr Somaj has a deeply interesting history of its own, which cannot be given here, space only admitting of a few details from recent reports.

(Gleanings : 1. *Theistic Annual*, 1875.)—"The Behar Brahmo Somaj in Monghyr has a separate hour set apart for devotional service in Hindi for the Beharis, besides the time taken for the Bengali services every week. The Hindustani members are slowly progressing. It is through the exertions of some of the Behari members that an Urdu newspaper, the *Nadir-ul-Akbar*, was started in Monghyr during last year (1874), and they also introduced some initiatory education into their zenana."—(2. *Ibid*, 1876.)—"The Hindustani Somaj has of late undergone some change, though the attendance is good, counting sometimes more than a score.—The non-Brahmos here have sympathy with the Brahmos, some of whom are always willing and ready to serve them when they are in need of such services. Mrs. Dear, an elderly wealthy Christian lady in Monghyr, expresses deep sympathy with our cause, and now and then helps the Behar Brahmo Somaj with funds."

*Gya.*—(Gleanings : 1. *Indian Mirror*, June 18, 1869.)—"It is gratifying to observe that the provincial Brahmo Somajes are securing a local habitation one after another. The new Somaj building at Gya was consecrated on Sunday the 7th instant. It is a little bungalow capable of accommodating about 100 persons, with a side

room for ladies. A small two-storied house is also attached to it which is intended for the residence of missionaries. Service began early in the morning; a sermon was preached on 'Be perfect even as your Father which is in Heaven is perfect.' There was also evening service preceded by *Sankirtan*. We are glad our Gya friends are steadily growing in faith and prayerful humility."

(2. *Theistic Annual*, 1875.)—"The Somaj here has got a house of its own, and a number of earnest members, who seem to be willing to improve themselves, their families, and the local Hindustanis here. Meetings for holding conversation and prayer are often convened for the Hindustanis, who attend in no small numbers."

*Jamalpore*.—(Gleaning: *Theistic Annual*, 1875.)—"The members here have much improved their spiritual nature in comparison with previous years, and though they met with some obstacles in their way of progress now and then from their orthodox friends and neighbours, they have been able to overcome those difficulties through Divine Grace. They have now commenced to perform their domestic ceremonies according to the rites of Brahmoism. It is through their exertions that the new railway town, Jamalpore, has got a school for the Bengali girls, a night school for the Bengali workmen, an infant school, and a charitable institution, which has contributed hundreds of rupees towards the support of many famine-stricken people during the last year [1874]. The public, therefore, have a sympathy with the local Somaj, and join the Brahmos on many occasions. They erected a beautiful house for their Somaj in the beginning of last year."

#### 6. THE PANJAB.

(Gleaning: *Theistic Annual*, 1875.)—"The Panjab really presents a very promising field of action—the like of which can be rarely found anywhere else. About 400 years ago Guru Nanak set on foot the religious movement of the Sikhs; nine other Gurus followed him; a host of saints and martyrs lived, and sealed their religion with their blood. The religion of Nanak is pure monotheism; it resembles our faith in many things. The impetus given by Sikhism to men's minds is so powerful that great religious fervour and agitation can always be found in the Panjab. The Panjabis, above all other people, know best how to honour and revere *sadhus* or religious teachers, without distinction of caste, creed, or colour. The simple truths of our religion therefore produced wonderful effects upon their hearts. We have got a beautiful Mandir at Lahore, where services are conducted in Bengali and Hindi on two different days of the week."

The "Panjab Brahmo Somaj" at Lahore dates from 1863. In past years it was greatly indebted to the exertions of Babu Nobin Chunder Roy, an able and highly-cultivated man, who did much for the good of Lahore in various ways during his residence there.

(He is now occupying a Government post at Agra, but still continues to exert himself for the diffusion of Brahmoism.) From the last annual report (*Indian Mirror*, Dec. 4, 1875) of this Somaj we learn that it has the following institutions. (1) A Society for the translation and publication of Brahmo tracts,—a work which “is steadily progressing.” (2). A journal, in Urdu and Hindi, entitled the *Hadi Hakikud*; and (3) a Boys’ School. “The number of boys on the roll is 40, and it is a very cheering sign that we have been able this year to send 13 students to the Panjab University for examination.”

The Secretary also reports two interesting events of the past year. The first was the loss of their previous Secretary, who had left them to become a missionary; while regretting the loss of “his valuable services,” “it must be acknowledged with heartfelt gratitude to the kind God that He has chosen a servant of His from this Somaj.” The other event was a visit from Babu Keshub Chunder Sen. “His presence at a time when we needed his counsel, advice, and instructions more [than usual] was productive of great good to us all. Though his stay here was of very short duration, not exceeding over a week even, we had the full benefit of his services in the Mandir, morning prayers in private families, accessible to all, and in which many joined, his soul-stirring sermons, the deep spiritual lecture on ‘True Communion,’ and above all, the advantage of familiar conversation on essential subjects and the benefit of his pious company at home. All these have tended to shed a holy influence on many, and it is delightful to observe that this has begun to take root in some, and it is hoped, under God’s grace, it will bring in good harvest in time.”

#### 7. WESTERN INDIA.

The Theistic Church in Western India occupies a position of its own. Indirectly, no doubt, it has owed much to the example of Bengal; but although identical in doctrine with the Bengali Somajes, and in thoroughly fraternal relations therewith, it is of indigenous growth and of independent standing. The chief Theistic Church in Bombay city is entitled the “Prarthana Somaj” (or Prayer Society), a designation adopted by several other of the Western Somajes. It was founded in 1867, and has always owed much to the guidance and help of Dr. Atmaram Pandurang, a respected and philanthropic medical practitioner of Bombay. The following gleanings are mainly selected from the reports sent from Bombay, Guzerat, and Sindh, to the *Theistic Annual* for 1876.

##### “Progress of Theism in the Bombay Presidency.

“It is a divine influence which reaches a person intellectually and morally, and produces in him a sense of his *duties* towards the

Great God, towards himself, and towards society. First, the mind of an individual is acted upon. He begins to feel his helplessness, his dependence on God, and to be conscious of the continuous struggle in the inmost recesses of the heart between the good and evil principles, between the temptations of the evil spirit, and the promptings of the Holy Ghost. The individual, under the influence of Theism, feels called upon to act in harmony with the dictates of the good principle. He realizes his helplessness and dependence, and rises from his grovelling position as a transient being to the height which opens before him endless prospects of growth in truth, knowledge, purity, holiness, and love. The duties before him are definite. He has to resist the evil spirit. The struggle in the inner man is long, continuous, and arduous. To triumph in this struggle requires patience, perseverance, and inner strength, such as springs up from faith in God. A perceptible result follows, consisting of prayerfulness, and love of God in the heart, and purity of conduct and nobility of character which the world cannot but discern. Influenced by feelings of piety and sensible charity, a Theist naturally and in spite of himself sees himself engaged in a war against idolatry, caste, ignorance, and slavery of every kind. Himself free, he seeks the emancipation of all about him.

"Persons under such an influence form an essential element in the history of Theism; yet it is impossible to take a census of such members. No one can know how many belong to the Church of the One True God. There is no badge by which they can be distinguished. Different influences to be enumerated tend to enlarge this church. There are prayerful, pious, and benevolent persons in all the great towns of the Western Presidency." \* \*

"M. M. KUNTE." [Puna.]

*Bombay.*—"The first Theistic Church in Western India was the Prarthana Somaj, established at Bombay in 1867. Since then, Somajes have been established at Puna, Ratnaghiry, Sattara, Ahmedabad, Karachi, Hyderabad, and the latest has been opened at Pandharpore, which is an abode of Brahmanical superstition and idolatry, being the seat of the god Vithoba, so celebrated throughout the length and breadth of Maharashtra." \* \*

"The Somaj at Puna is maintained by the activity and zeal of our friends Rao Bahadur M. G. Ranade, and Messrs. M. M. Kunte and K. P. Godbole, the secretary. In a similar manner, the Ratnaghiry Somaj owes its existence and continuance to the zeal of Mr Vaman Abaji Moduk, the Head Master of the High School there. The Sattara Somaj must have suffered by the transfer to Kulladghi of Mr. R. T. Rajay, to whose earnest exertions it mainly owed its continuance.

"The Bombay Prarthana Somaj began with 18 members and now counts 82; of these about 55 are in Bombay itself, and the rest at



different places in the Presidency. All the members are Hindus [by birth], mostly Marathi, with the exception of 7 who are Guzerathi. The members meet for public worship once a week in their Mandir." "It has a ground floor and an upper gallery, the latter being generally set apart for the use of ladies. It can afford accommodation for about 800 persons." "The service is conducted by 3 or 4 members in turns. These meetings are open to the public, and are attended by from 100 to 200 people, among whom, a few are Parsis. The service is conducted in Marathi, and occasionally in Guzerathi. Besides this public worship, some members meet at the Mandir once or twice in the week for private worship."

"There is a Theistic Association in connection with the Somaj for the discussion and promotion of religious and social matters. It has different committees, one for the production of cheap literature, which issues the Marathi and Guzerathi Patrica or pice papers; one for the improvement of females, one for holding night classes for the instruction of the labouring classes, &c. But these committees for some time past have not been in working order, with the exception, that the pice papers have continued to be published. Attempts are being made to resuscitate them, but with what success remains to be seen." \* \*

BHASKAR BHAGVAT,  
*Secretary of the Prarthana Somaj.*

Bombay, 10th of January, 1876.

Since then we learn from the Bombay correspondent of the *East* (August 14, 1876) that now "there are three night schools for the benefit of the working classes, entirely under the management of the members of the local Theistic Association. I was present at the half-yearly meeting of the most numerously attended of these schools. The average attendance is between 40 and 50. All of these do not belong to the working classes. As a rule, however, the pupils are either employed in the mills or serve as peons and others. As might be expected, those who attend other schools came out best in the examination, which was conducted by Mr Bala Mangesh Wagle, Barrister-at-law, one of the most active members of the Prarthana Somaj."

---

*Ahmedabad (Guzerat).*—The Prarthana Somaj of Ahmedabad was founded on the 17th of December, 1871, in the following singular way. The Prince of Wales's illness having excited a wide and sympathetic anxiety, the local Theists "invited their fellow-citizens on that day to meet in the hall of the Guzerat Training College, and pray to the Common Father to save the life of their future Emperor. The invitation was well responded to, and a crowded meeting took place, in which were some of the leaders of the Ahmedabad community, students, native officials, &c. The form of prayers adopted pleased all who were present, and the reformers

taking advantage of this requested the members to meet every Sunday regularly for prayers. This was agreed to by many." In the subsequent four years more than 200 men have joined the society "by registering their names in the book of the Somaj, besides many who attend its prayers, but are afraid of joining it formally. At every meeting a sermon is preached in the vernacular.

"Separate meetings are also held for ladies, of whom from 25 to 50 attend; some of the ladies preach also." ("The Ahmedabad Brahmic Somaj, I was told, is fairly prospering; there are regular services conducted, and sermons delivered, by a female member of the Association." M. N. Bose in the *Annual* for 1875).

"One great cause of success which the Somaj has hitherto secured is the excellent prayer-book composed by the learned president of the Somaj. To disseminate a knowledge of Theistic principles and pure morality, the Somaj has commenced publishing books and pamphlets. The Managing Committee of the Somaj is contemplating the formation of a Theistic ritual for future use. \*

"The remarkable success in getting subscriptions for erecting a Mandir for the Somaj proves that the movement is not a hollow one. The Mandir is nearly ready for use now at a cost of about 10,000 rupees, and will be opened shortly, when the Somaj expects a large gathering of Theists from all parts of India to offer a national prayer and thanksgiving to the Creator and Ruler of the Universe.

"MAHIPATAM RUPRAM."

*Hyderabad (Sindh).*—"In the Hyderabad Somaj there are ten members, all Sindhis and natives of the place, and most of these meet every day in the Mandir for daily evening worship for half-an-hour. On Sunday morning there is a regular service which is attended by all the members, and about ten visitors on the average. At times, short sermons, expounding the principles of the Somaj, are delivered in the vernacular of the country.

"A few of the members have commenced to live up to the truths and principles of Brahmoism, and some of their actions, such as severing all connection with idolatrous ceremonies and rites, throwing off the Paita (the sacred thread), and breaking caste rules, have incensed their parents and relations. They are objects of dislike to the general public. They have not, however, been formally excommunicated, but eating and drinking with them is avoided as much as possible. I believe they can, by the mercy of God in whom they have full faith, stand any opposition from their orthodox brothers."

The Hyderabad Mandir was opened on the 19th of September, 1875. "The building is a small one, having an accommodation in it for about 50 persons, but it has a large compound. On the occasion of the inaugural ceremony there was a large gathering. I believe more than 600 persons were present at the Sindh service in

the morning, and the same number at the English service in the evening. I should, I think, be correct in stating that almost all the educated natives sympathize with our movement, but the fear of getting a bad name among the orthodox Hindus, and the difficulty that they think they would experience in getting their daughters married among their caste-fellows, deter many from joining us publicly. I hope, however, by the grace of the All-merciful God, in the course of a few years, when the young men that are now studying in our schools have finished their education, many will openly accept the saving religion of the Brahmo Somaj, and follow it in their lives. Even now the Brahmo English and Sindhi tracts have a very rapid sale, and at times there is great demand for them. \* \*

“NAVAL RAO.”

The inaugural address at the English evening service referred to above was delivered by a highly respected native judge, Babu Satyendra Nath Tagore (a son of Babu Debendra Nath's), and has lately been reprinted in the *Christian Life* (London) of August 26, 1876. The following extract from its concluding paragraph will interest the English reader :

“ If you wish to earn divine love and grace, my advice to you is, give up whatever separates you from your God. Abandon the pleasures and pursuits that keep you away from the path of righteousness. Pray to Him always, pray to Him unceasingly. Let our prayer be, ‘ Lord, not mine, but Thy will be done.’ Sinful, insignificant creatures that we are, is it not a privilege to us to be able to approach His throne ? And is there anything too precious to be sacrificed that we might earn that privilege ? We have nought to do with the slaughter of harmless animals to propitiate the Almighty. What is acceptable to our Lord is the sacrifice of our selfish desires, the sacrifice of pleasure at the altar of duty, the sacrifice of individual inclinations to the end that His will might be done. We, as members of this Somaj, have discarded idolatry. It is not merely the worship of images that we have to guard against. There are far more debasing forms of idolatry which we are called upon to abandon. There is the worship of wealth, the worship of power, of birth, of rank ; all these things that debase our spiritual nature, that lead us astray from the path of righteousness, that separate us from our God are so many idols, worse than graven images, and we must give them up if we want our spiritual welfare. Show by your life and example that the religion you profess is not a mere show, but a reality. Discard hypocrisy and all manner of falsehood and untruth. It is no book religion that we want, no external pomp and ceremonies. What we want is purity and love and truth, and the living God. Theism is our creed. We must make it a part of our every-day life. We

must show by our words and deeds that we are the worshippers of *Ekamevadityam*, One God without a second. We see all sorts of degrading influences around us. There is idolatry; social, domestic, and political slavery; slavery of woman; intemperance, and other vices. Let us try our best and rise above these influences. If there is anything which is likely to enable us to rise superior to these influences, it is the force of true religion. Let us therefore embrace and follow at all hazards the saving truths of Brahmoism, preach those truths from door to door, and, above all, practise them in our daily life.

"The seed has been sown by the blessing of God, and it now remains with you whether it shall wither away to nothingness, or fructify in course of ages into a mighty tree whose branches will spread throughout the length and breadth of the land, giving joy to the comfortless and rest to the weary.

"Peace! Peace! Peace!"

It is gratifying to learn that the Hyderabad Brahmos have already made efforts to bring "joy to the comfortless and rest to the weary," by ministering in the prisons of the city. Miss Carpenter, in a narrative of her last visit to India, given on the 17th of May, 1876, said,—“In all the places which I visited I went to see the prisons. In Hyderabad I was delighted to find that on Sunday mornings all the prisoners were assembled to hear addresses of a moral and religious kind from native gentlemen,—the heads of the Brahmo Somaj. Some seven years ago, with the sanction of the Government, they commenced this plan of addressing the prisoners, and it has been continued ever since; the directors of the prisons have assured me that it did much good. The prisoners listened in a most respectful manner, at the close of the address reverently bowing the head.”

#### 8. SOUTHERN INDIA.

The history of Brahmoism in Southern India contains some of the most interesting episodes in the annals of the whole Brahmo Church. But they are unavoidably deferred to a future *Year-Book*, and a few main facts are all that can be given at present.

In 1864, a Theistic Church was founded in Madras city by local enterprise, and entitled the "Veda Somaj," from the supreme authority which it assigned to the Vedas as the standard of faith. This Society was in cordial relations with the Brahmo Somaj, and displayed creditable activity as far as it went. But some of its most active members died a few years after its foundation, and the Society gradually fell to pieces. In 1871 some of the surviving members, together with fresh adherents, reconstructed it on a strictly Theistic basis, as the "Southern India Brahmo Somaj," and for some years it worked well under its able Secretary, Sridharalu

Naidu. But in February, 1874, he, too, was taken away from his labours, to the serious injury of his cause in Madras. The story of his devoted life and patient death has yet to be told.

The Somaj at Mangalore in South Canara was founded in 1870 by three of the missionaries of the Brahma Somaj of India, who travelled thither (about 2000 miles) at the urgent entreaty of a large number of the Billowars, a half-civilized tribe of men forming the lowest and most despised class of the Mangalore population. The history of the Mangalore Mission is deeply interesting, and I hope to give it at full length on a future occasion, but space forbids more at present than the following extract from a lecture by Mr. P. C. Mozoomdar on the "Progress of Theism," given on the 17th of September, 1870, before the Society of Theistic Friends.

"The progress of our religion in the hilly and uncivilized coasts of South Canara establishes beyond doubt the principle that the truths of Theism are not only adapted to the understanding and necessities of refined and educated men, but also find eager acceptance with uncivilized and ignorant people, who stand extremely low in the scale of Hindu society. Some of the poor and uneducated Billowars have manifested a love of truth, a spirit of disinterestedness and sacrifice, a simplicity of faith and generosity of heart before which learned and long-trained Brahmos may very well hide their heads in shame. The tender personal attachment they have shown to me and my brother missionaries is what we cannot easily forget. God bless them, the poor, simple children of our motherland. God bless our ignorant Billowar brethren, and make them worthy members of His holy Church."

At Bangalore, the chief military station of Mysore, there are three Brahma Somajes, which recently numbered 75 members altogether. One of the Somajes consists of about two dozen sepoys in the 36th Regiment of Madras Native Infantry, which at the time of the Somaj's foundation, in May, 1871, was at Thayetmyo in British Burmah, but has, since February, 1872, been stationed at Bangalore. The founders of this Regimental Somaj were two of the native officers, who seem to have been very zealous in the matter, establishing a school for the daughters of the regiment, and helping the Madras Somaj with funds for its Tamil journal. Another member of this Somaj, a havildar who is described as "a very quiet and mild-tempered man," "has twice proved himself to be the best shot in the native armies of India, and carried away the gold medal presented by the Viceroy." (*Indian Mirror*, June 24, 1875.) One more gleanings must conclude this General Survey.

(*Indian Mirror*, February 7, 1875.)—"We have been much gratified by the sight of a photograph brought home by Babu Amrita Lal Bose, of the Brahma soldiers and officers belonging to the 36th Regiment of Madras Native Infantry. The number of these military Brahmos is about twenty-five, and they are all

photographed in uniform with our friend in their midst. They look manly and spirited men, with a good deal of determination in their faces. Their European officers heartily encourage them, and promote their views. This is as gratifying as we may expect."

## THE BRAHMO SOMAJ AND SOCIAL REFORM.

### 1. GENERAL PRINCIPLES.

The position taken by the Brahmo Somaj in Social Reform has been lucidly described by one of their leaders in an editorial article in the *Theistic Annual* for 1876, entitled "Social Reform in the Brahmo Somaj." Omitting, as too long to condense, the portion relating to Caste, the following representative selections are given as being far more instructive to the English reader than any epitome from an outside observer.

"The relation between religious and social institutions in Hindu society has been so deep, practical, and inseparable, that it must influence the action of every one who wants to purify the faith, and elevate the morality of the people. The social organization of the Hindus is the strictly natural out-come of the Hindu religion. It is more or less so in every highly organized society. In India, however, the relation is unique, because of the rigid exclusion of foreign influences, and the unexampled predominance of a hereditary sacerdotal caste, permeating the very depths of social life. \*

\* In ceasing to believe in the popular forms of Hindu faith, the Brahmo Somaj found themselves surrounded by an elaborate machinery of social ordinances, a very small quantum of which only could be conscientiously adopted by them in strict fidelity to their own convictions. On the contrary, they met with a good many which appeared positively mischievous in every way. Gradually, then, the Brahmos have been awakened to the necessity of creating around them a social atmosphere morally invigorating, religiously healthful, intellectually enlightening, that gives due exercise and nourishment to the feelings and instincts of the human mind in a state of transition and progress. \* \*

"The first of these important reforms was the instilling of our principles into the minds of the other sex. This does not seem much at first. But when it is said that learning those principles it became necessary for our wives and sisters to think of them; that thought and example led them gradually to the doors of devotion; that private prayers naturally induced domestic services, which in their turn created a longing to attend the places of public worship, perhaps some measure of the importance will be realized. Nor is that all. Reformed religious ideas could not but throw a light on

the intellect; they opened the key to new desires, excited new aspirations and feelings. The women reflected on their condition, moral, social, intellectual; wanted to know more, see more, enjoy more, and in short felt some foregleams of a better and brighter destiny. That this new destiny has dawned on them in the Brahmo Somaj will be admitted even by those who are inclined to make a very moderate estimate of our work." \* \*

"Of all institutions in Hindu society marriage is the most essential, and most complicated. It involves a number of other usages, each one of which is exceedingly important in itself. The questions of age, of creed, of rites and forms, of caste, of the degrees of consanguinity, of monogamy and polygamy, of widow celibacy, &c., are all included at one and the same time in the problem of marriage reform. In fact, the whole constitution of Hindu society, as at present organized, comes to be re-considered, when you make up your mind to re-model the institution of marriage; and the supreme difficulty stares you in the face that your reform is demonstrably contrary to the law of the land. In spite of this, the Brahmos determined to do away with every evil connected with the Hindu marriage system. They removed from their midst the custom of infant weddings. The opinions of the most eminent medical men in the country were taken as to the right marriageable age, and the best suggestions on this point were adhered to. The enforced celibacy of widows was a disability as unjustifiable in theory as dangerous in practice. So that too was set aside. Not only was gross idolatry removed from marriage rites, but all absurdities in form and practice were alike eliminated. Strict monogamy was enforced, and the marriage tie was made inviolable. Marriages between different castes, whenever deemed eligible, were solemnized. The sacred responsibilities of marriage were explained to the parties bound in wedlock, seriously and effectively, and all foolish expense and unnecessary pomp were excluded as far as desirable. But one terrible difficulty underlay all these reforms. The Brahmo marriage was illegal. The beneficial changes introduced were against the spirit and letter of Hindu law. And this meant the illegitimacy of children, and endless confusion in the descent and inheritance of property. The opinions of the most eminent Sanskritists and lawyers were given to assure the public of the illegality. Public opinion was elicited and went to prove the same thing. And the Brahmos were therefore compelled to memorialize Government for a legislative enactment 'to relieve them from their legal incapacity to contract marriages according to their own ritual.' This memorial was strongly opposed by the Hindu community, and still more strongly by the conservative Brahmo party under the leadership of Babu Debendra Nath Tagore. But the Brahmo Marriage Act, after four years of intense struggle and anxiety, was passed in March 1872. The establishment of the legality of the Brahmo marriage

ritual was a small matter compared to the vast social advantages it conferred in other respects. By it polygamy, the terrible evil in Hindu society, against which many eminent men have fought in vain, is rendered impossible in the Brahmo Somaj, the new law making it positively penal. The minimum age of marriageable persons being fixed by law, the obnoxious custom of early marriages is also virtually abolished. Caste is simply ignored by the Act, and men and women of different classes of society can unite themselves in wedlock with the perfect sanction of law. These reforms, if attempted to be carried out individually, would take a long time, even if they are ever successful, under existing arrangements. The Brahmo Somaj, in laying the foundations of a new society, has established them on fundamental principles which must be accepted before any one can consistently belong to the new organization. They sufficiently indicate, we hope, the reforms to which we have directed our attention, and which we have been able, however partially, to bring to a successful termination.

"There have been about 50 Brahmo marriages up to this time [between July 1861 and January 1876]. The number of inter-marriages [between different castes] will be about 15, and also the same number of widow marriages. Marriage being the chief domestic reform among Brahmos, we have not spoken of the other ceremonies. But these also have been reformed, the principal one among them being the *shradh* ceremony in honour of the dead. Any innovation here involves loss of caste, and often gives rise to persecution. But it being contrary to our belief in the future state of existence, we were obliged to alter the *shradh* at the very beginning. This has therefore become comparatively easy, and we have to perform many ceremonies of the kind every year. A complete list of our rituals would include (1) *Jatkarma*, which is the ceremony of thanksgiving after the birth of a child; (2) *Namkaran*, the ceremony of name-giving, when there is divine service also; (3) Marriage; (4) Funeral ceremonies connected with the cremation of the dead; (5) the *Shradh*, or ceremonies in honour of the dead. It has been our wish for a long time to publish the forms and rites for all these occasions. But from various circumstances we have failed up to this time to do so.

"From what has been said above, it will be evident that all the social reforms in which the Brahmo Somaj has engaged itself have been carried out in a strictly religious spirit. In fact, they are religious reforms applied to the social needs of our community. The Hindu mind, by some peculiarity in its constitution, will recognize nothing but what bears the sanction of religion. The social reforms that are necessary at the present time on account of the altered circumstances of society, must either be carried out under the cover of Hindu orthodoxy, as Pandit E. C. Vidyasagar has been trying to do, or under the influence of a better and truer



system of faith. Those who want the reforms have, generally speaking, lost all belief in the former, because their education has removed a great many of their erroneous ideas, whereas the religion of the Brahmo Somaj is gradually recommending itself to the mind and the heart of the nation. . . . Careful on the one hand to protect ourselves from the subtle influences of idolatry, moral dulness, and social stagnation, equally careful on the other hand to guard our movement from the still more subtle influences of a shallow, secular, and godless civilization,—faithful to our national instincts and national wants, we have striven hard to steer all our reforms to the safe harbour of spiritual life. How far we have been able to do this it is not for us to say. It is enough if we can rest satisfied with the thought that Heaven's light will in the end dispel our deficiencies and darkness, and Heaven's grace will ultimately crown our good efforts with success and joy."

Such are the fundamental principles upon which the Brahmos have endeavoured to recast their own social life. They are no less ready to join with men of other communions and races in promoting those social or moral reforms which can be agreed upon by all. With a view to facilitate such common labours for the general good of India, Mr. Sen, six years ago, founded a Society in Calcutta, which is virtually the secular counterpart of the "Brahmo Somaj of India." Its title and present institutions are as follows:

INDIAN REFORM ASSOCIATION.—Founded November 2, 1870.

*Object.*—The social and moral reformation of the natives of India. Open to men of all classes and creeds.

*President* : Keshub Chunder Sen.

*Secretaries* : Gobin Chunder Dhur ; Norendro Nath Sen.

*Sections* : (1) Female Improvement ; (2) Education ; (3) Cheap Literature ; (4) Temperance ; (5) Charity.

*Schools* : (1) Native Ladies' Normal School, 13, Mirzapore Street.  
(2) Calcutta School for Boys, 15, College Square.

*Journals* : (1) The *Sulabh Samachar* (Cheap News). Started November 16, 1870. A pice paper, published every Tuesday ; circulation 4,000.  
(2) The *Bamabodhini Patrica*. Started August 1864 ; placed under the management of the I.R.A. in August 1871. A monthly magazine for women ; circulation 500.

This Society has initiated many experiments well worth trying. Some of them have failed ; others, with more or less of difficulty, have obtained a fair amount of success. Altogether, much excellent work has been accomplished in various directions. To give any general summary of it here is not possible ; but the work done in the 1st and 4th Sections has been so especially interesting, that it must not be passed by without a brief report of each.

## 2. IMPROVEMENT OF WOMEN.

“What has the Brahmo Somaj done for women?” The answer to this would be a long history of deep and varied interest, to which I had fully intended to devote a separate chapter. But the length to which the General Survey has extended renders this impossible, and it is therefore deferred to the next Number. What follows here is but one episode of that history, and even this is unavoidably so condensed as to do it but scant justice.

The Female Improvement Section of the Indian Reform Association commenced its operations by opening a Female Normal and Adult School for the education of adult ladies who wished either to be instructed themselves, or to be trained for teaching others. This school was opened in February 1871, and in the following September a small Girls' School was attached to it, wherein the pupils of the Normal School could learn and practise the art of teaching. The attainments of the ladies have been tested by periodical examinations; those in vernacular studies, by high-class Hindu teachers and Government inspectors, those in English, by experienced English governesses resident in India; and the results have proved so satisfactory that the school, after about 18 months' existence, obtained a grant-in-aid of 2,000 Rupees per annum from the Bengal Government. The boarders in the Normal School mostly reside in the Bharat Asram, where they receive moral training and share in the religious services; but the school itself is open to all creeds. The number of pupils has varied considerably in different years. The report for this year cannot arrive in time for quotation, but last year's report gives the number as 43, viz., 16 in the Normal School, and 27 in the Girls' School. The following account is also given of their studies.

**NORMAL SCHOOL. First Class.**—Lethbridge's Selections; English Composition and Grammar; Barnard Smith's Arithmetic; Lectures on Physical Science (with experiments); Lectures on Bengali Rhetoric and Language; Music; Needlework; Map-drawing.

**Second Class.**—Sahitya Manjari; Grammar; Arithmetic; History of India; Lectures on Physical Science (with experiments); Moral Class Book; Chambers' Rudiments of Knowledge; Needlework.

**Third Class.**—Sitar Banabash; Padyapatha; Geography; History of Bengal; Lectures on Physical Science (with experiments); Chambers' Rudiments of Knowledge; Sircar's First Book of Reading; Needlework.

**GIRLS' DEPARTMENT. First Class.**—Charoopatha, Part 2; Padyapatha, Part 2; Grammar; Geography; Arithmetic; Sircar's First Book of Reading; Needlework.

**Second Class.**—Kathamala; Grammar; Arithmetic; Lessons on Things.

**Third Class.**—Barnaparichayay, Part 2; Arithmetic; Needlework.

**Fourth Class.**—Barnaparichayay, Part 1; Arithmetic; Needlework.

The pupils of the Normal School have also shown their activity by establishing a little society among themselves (called the *Bama Hitoishiny Sabha*) for mutual improvement, which has for some years held periodical meetings, under the presidency of Mr. Sen, for the reading and discussion of papers on subjects interesting to the awakening female intelligence of India. "The lively manner in which the discussions were conducted often evinced a great amount of earnestness and interest. The arguments used on such occasions were subsequently embodied in the shape of essays by some of the members, and published in the *Bamabodhiny Patrica*." (Annual Report for 1870-71.)

This vernacular magazine, now under the management of the Indian Reform Association, was started in 1864 as the organ of the *Bamabodhiny Sabha*, or Female Improvement Society, a small band of Brahmos in Calcutta, of whom Babu Umesh Chandra Datta, the Editor of the *Patrica*, was the most zealously active. These gentlemen, being unable to establish a Female School, did what they could by encouraging private studies according to a regular curriculum, followed by examinations and prizes. (Similar Societies have been established at Dacca, Mymensingh, Tippera, and Barisal, the last of which, under the able guidance of Babu J. B. Laha and his Brahmo friends, has been particularly successful.) The *Bamabodhiny Patrica* has a circulation of 500 copies, and appears to be read by about three times that number of Bengali ladies. In 1871, a selection from the female contributions to this magazine was published separately under the title of *Bama Rachanabali* (Female Compositions), in a neat volume issued as a "Hare Prize Fund Essay,"—the said Fund being "for the preparation of standard works in the Bengali language calculated to elevate the female mind." Most of the contributors were Brahmicas, though very few belonged to the Normal School. The contents of the volume (including prose and verse) were arranged in six divisions, viz., (1) Social Reform; (2) Female Education and Literature; (3) Morals and Religion (this section included reports of four sermons delivered by Mr. Sen at the Calcutta Brahmic Somaj, and an anniversary address delivered by one of the lady-reporters at a Brahmic Somaj at Bhagulpore); (4) Praise and Prayer; (5) Descriptions of Nature; (6) Miscellaneous Pieces.

From this brief summary it will be seen that a beginning has been made; that the female intelligence of India has awakened from its long sleep; and, best of all, that it is *stimulated* by the influences of a pure faith as it can never be by those of Hindu orthodoxy. The enthusiasm and earnestness which have been shown by the Brahmicas during the last few years are, indeed, among the most touching and hopeful signs of Brahmo life; and the bright affectionate letters of these ladies to their English sisters manifest (as I can personally testify) a readiness of sympathy, a zeal for their faith,

and a thirst for improvement, which afford the happiest promise for their character and prospects.

Finally, it should be mentioned that another school, entitled the "Bengal Ladies' School," was started in Calcutta last June (1876) by some energetic Brahmo gentlemen. It has 14 pupils, all of whom are Brahmicas; 9 of them are unmarried, and 4 are widows. Seven of the pupils went up recently for a Government examination; all passed, and 5 obtained scholarships. The School is open to all creeds, and no religious instruction is given; but the pupils (I am informed) go home on Saturdays, and the Brahmica pupils can thus attend the Sunday services with their own relations.

### 3. SUPPRESSION OF INTEMPERANCE.

Intemperance is not among the hereditary evils of Indian society; on the contrary, both the Hindu and the Mohammedan systems of faith strongly inculcate sobriety, and the natives of India are proverbially abstemious. But, unhappily, the English have "imported the bottle along with the Bible and Shakspeare," and the tares have grown faster than the wheat. The extent to which drunkenness has spread in India during the last two or three decades, and with ever increasing rapidity,—is notorious and most melancholy. It therefore especially behoves us English to give every help in our power to those Indian reformers who are bravely striving to turn back the tide of evil which our nation has had no small share in bringing upon them. In this work, the Indian Reform Association has taken an active part, as will be seen from the following summary of the work done by its Temperance Section.

The object of this Section is to arrest the growth of intemperance among the native population, especially among the better educated classes. A monthly Bengali journal entitled *Mad na Garal* (Wine or Poison?) was started in April, 1871, and was largely distributed gratis. Much useful information, collected by the Section, was published in this journal. Lectures were also delivered from time to time, and numerous branch societies were established in Bengal. Co-operation was kept up with the leaders of the Temperance movement in England, from whom large supplies of Temperance literature were gratefully received, and the *Indian Mirror* kept its readers constantly informed of all current news, home or foreign, relating to the subject. About a year or two after the Indian Reform Association had been started, the supreme and the local Governments of India began to stir in this matter, and called for facts and statistics with a view to ascertain and remedy the evils of the liquor traffic. The Viceroy himself requested Mr. Sen to communicate his views on the subject. In September 1872, Mr. Sen, as President of the Indian Reform Association, issued a printed circular to European and native gentlemen interested in the matter, asking for their views and opinions on certain critical

points connected therewith. Valuable replies were received from four leading Indian gentlemen (including a long paper from the late Peary Churn Sircar, the founder of the Temperance movement in India), two English physicians, and two Christian missionaries,—all of whom deplored the serious increase of intemperance in India, and recommended legislative interference. Their varied experience and suggestions were then utilized as follows: (1) A memorial to the Viceroy, praying for certain measures tending to limit the public sale of alcoholic drinks, was drawn up by the Indian Reform Association, and was presented in December 1873, signed by 16,200 persons of all classes and creeds in various parts of the Bengal Presidency. (2) An excellent and comprehensive epitome of the whole subject was written by Mr Sen in the form of a letter to the Viceroy, which filled nearly four pages of the *Gazette of India*. During this period of agitation, four other memorials (on the same side) were sent in to the Government of Bengal, viz., two from the Bengal Temperance Society, one from the British Indian Association, and one from the (European) Calcutta Missionary Conference. In course of time the whole series was taken up for criticism and reply in a Government Minute by Mr. Alonzo Money, C.B., the Member of the Board of Revenue in charge of the Excise Department, and all the papers, including the replies of the Viceroy and the Lieutenant-Governor of Bengal, were published in an extra supplement to the *Gazette of India* for May 1, 1875. In its turn, Mr. Money's Minute was ably reviewed in a series of articles in the *Indian Mirror*, which laid bare his many fallacies, while frankly recognizing his few useful suggestions or concessions. The main issues in question were these. The drift of all the Indian pleading was that India was naturally abstemious; that injurious drinking was a recent and rapidly increasing evil, brought in by the English, and fostered by the direct action of Government for the sake of revenue; and what the memorialists had prayed for was simply a withdrawal (by strict limitation and regulation of the traffic) of the temptations so gratuitously placed in the way of the unwary. This position was wholly ignored by Mr. Money, who so fully assumed the general desire for alcoholic drink as to plead that any material limitation of the traffic by Government would chiefly result in an increase of the illicit trade which already exists to a considerable extent. He went further, and quoting with disapproval some passages from Mr. Sen's letter on the terrible moral evils caused by intemperance, boldly affirmed that there is very little connection between drunkenness and crime! In confirmation of this novel idea, he quoted largely from the Police Report for 1872 of the late Mr. Wauchope, then Police Commissioner of Calcutta, wherein this theory is elaborately set forth. (Of course it was sharply exposed at the time by the *Indian Mirror*, January 16 and 18, 1873.)

Nevertheless, Mr Money made the following important admissions on the other side. "I deny that Government has ever wilfully preferred considerations of revenue to the welfare of the people, but I must admit that ignorance on the subject in former times has introduced and fostered systems directly conducive to the multiplication of liquor shops, and therefore to the promotion of drinking. There is no doubt that mistaken zeal on the part of local officers has often led to the same results."

Mr. Money's view as to the difficulty of limiting the regular traffic without increasing the illicit trade was fully endorsed by the Lieutenant-Governor (Sir R. Temple). The Viceroy expressed his general concurrence in this, but added,—“At the same time nothing should be done to place temptations in the way of the people that can possibly be avoided. The number of liquor shops should therefore be reduced to the utmost degree compatible with the reasonable requirements of the neighbourhood, and no more shops should anywhere be opened without strong evidence that on the above understanding they are really needed. These are the general principles which the Government of India desire everywhere to inculcate.”

This emphatic declaration by Lord Northbrook, in which some of the most fundamental ideas of the memorialists were really embodied, marks the turning of the tide. Soon afterwards, in an Act passed (August 1875) to revise the Indian Customs Tariff, the import duties (for all India) on spirits and wines were considerably raised, and the *Indian Mirror* of August 11 reports Lord Northbrook as having stated “that the excise duty on spirits manufactured in India will as far as possible be raised in the same proportion.” Whether this intention has yet been executed, I cannot say; the inevitable complexity of such a measure, owing to the many variations in the duty in question, may have delayed it. But in the revision of the Bengal Excise system which followed these discussions, and was finally embodied in Act II of 1876, several clear steps in advance were taken. (1) Drinking on the premises at dispensaries and druggists' shops “between sunset and sunrise” (a notorious means of obtaining liquor clandestinely) was rendered liable to a fine of 200 rupees, both from the owner and the drinker. (2) Petty debts for liquor were declared to be not recoverable by legal action: (3) nor could liquor be obtained by giving articles in pledge. These three provisions only applied to Calcutta and Howrah: but a wider scope was given to the chief novelty in the Act. The Lieutenant-Governor of Bengal, with the sanction of the Viceroy in Council, was empowered to “assign to the Justices of the Peace for the town of Calcutta, or to any other municipality,” the right to grant, withhold, or withdraw licenses for “the sale of spirituous and fermented liquors and intoxicating drugs,”—a right hitherto reserved for Government officers alone.

To have gained all this is no small victory ; and no small part of it has, certainly, been due to the efforts of the Brahmo workers in Mirzapore Street and College Square.

This fragmentary report of the Indian Reform Association may be fitly closed by the following testimony from the generous Viceroy, reported in the *Indian Mirror* of April 16, 1876.

" Before leaving the shores of India, Lord Northbrook took occasion to assure the leader of our community of the deep interest he always felt in the Brahmo movement, though of course theologically he differed in opinion. He fully appreciated the high moral work undertaken by the Brahmos, and the progressive enlightenment they had been the means of diffusing in Native society in its present critical state of unsettlement and transition. His Lordship spoke most encouragingly of their efforts to suppress drunkenness and immorality, and lead Native youths into a better path. Lord Northbrook expressed his sincerest regret at the ravages of intemperance and the highly deleterious influence exercised by the Native stage on the morals of the rising generation. . We heartily honor the ex-Viceroy for such deep and unusual solicitude for public morals, and trust our present Viceroy will continue the good work. Lord Northbrook may rest assured that he carries home the good wishes of all advanced Natives."

---

#### ERRATA.

Page 13, last line, and p. 14, line 17, for Punjab read Panjab.

Page 18, line 23, between \* and †, insert †.

Ibid, commence line 27 with "2."

Ibid, line 33, for *Tattvabodhning* read *Tattvabodhini*.

Page 19, after the 4th line from the bottom, insert "gallery on one of the long sides, and a short."

Ibid, last line, before "entrance" insert "smaller."

Page 27, line 17 from the bottom, for EAST read EASTERN.

Page 40, line 13, for fer read for.

No. II.

1877.

THE  
BRAHMO YEAR-BOOK.

FOR 1877.

BRIEF RECORDS OF WORK AND LIFE

IN THE

THEISTIC CHURCHES OF INDIA.

EDITED BY SOPHIA DOBSON COLLET.

---

*Brahma kripúhi kevalam.*

“God’s mercy alone availeth.”

---

WILLIAMS AND NORGATE,  
14, HENRIETTA STREET, COVENT GARDEN, LONDON;  
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

---

1877.



**"MERCURY" STEAM PRINTING WORKS,**

**HIGH STREET, BEDFORD.**

## CONTENTS.

	PAGE.
GLOSSARY and ERRATA .. .. .	4
PREFACE .. .. .	5
RETROSPECT OF THE YEAR 1876-7 .. .. .	7
1. General Affairs .. .. .	7
2. Progress in various Somajes .. .. .	12
RELIGIOUS MOVEMENTS IN THE BRAHMO SOMAJ .. .. .	17
1. The Bhakti Movement .. .. .	17
2. Religious Education .. .. .	19
3. The Bairagya Movement .. .. .	22
4. Classification of Devotees .. .. .	23
LITERATURE IN THE BRAHMO SOMAJ .. .. .	30
1. Propagandist and Expository .. .. .	30
2. General Literature .. .. .	35
3. Periodical Literature .. .. .	37
SELECTIONS FROM BRAHMO LITERATURE .. .. .	39
1. The Hindu and the European .. .. .	39
2. An Anniversary Thanksgiving .. .. .	45
3. Meditations and Prayers .. .. .	47
4. Hymns, from the Bengali .. .. .	50
STATISTICAL TABLES .. .. .	52
1. List of the Brahmo Somajes in 1877 .. .. .	52
2. Special Brahmo Registrars for 1877 .. .. .	53
3. Brahmo Marriages from January 1876 to July 1877 .. .. .	54
EDITOR'S TABLE .. .. .	56

# GLOSSARY.

*Adi*, first, original.

*Amrita*, from *a*, not, and *mrita*, dead ; nectar (conferring immortality).

*Asram*, a religious house.

*Bairāgya*, asceticism ; detachment.

*Bdmabodhini*, woman-enlightening, from *bdmd*, woman, and *bodhini*, an enlightener.

*Bhakti*, loving faith in God. *Bhakta*, a devotee.

*Bhārat*, India.

*Brahma*, the Supreme.

*Brahma Dharma*, the religion of the One True God ; Brahmoism, or Theism.

*Brāhmica* (f) }  
*Brāhma* (m) } a Theist.

" *Somaj*, Theistic Church.

*Dharma*, religion: lit. the sacred Law.

*Hitoishini*, a well-wisher.

*Mandir*, a temple or church.

*Mafussil*, (noun) the provinces ; (adj.) provincial.

*Niketan*, a dwelling.

*Patrica*, a periodical paper ; lit. a document.

*Prarthana*, prayer.

*Sabha*, an association.

*Sakabda*, the Bengali era of Salivahana, dating from the middle of April, A.D. 78.

*Sangat*, united. *Sangat Sabha*, an association for religious conversation.

*Sankirtan*, *San*, together, *kirtan*, praise : a peculiar kind of popular hymn, sung in chorus.

*Sloka*, a verse, or text.

*Somaj*, society ; an assembly, or church.

*Tattva*, truth ; *Dharma Tattva*, religious truth.

*Tattvabodhini*, truth-informing, or teaching.

*Utsab*, a religious festival.

*Yoga*, religious abstraction, or solitary communion with God. *Yogi*, one who cultivates *yoga*.

## ERRATA.

Page 29, line 32, for *yoga* read *yogi*.

Page 32, 4th line from the bottom, for 1875 read 1876.

## PREFACE.

In issuing the second Number of this little Year-Book, I have first to express my thanks for the very kind reception which was accorded to its predecessor,—a reception which greatly encourages me in this undertaking. Unfortunately, I have been so much hindered this year by illness, as to have been unable to make such preparations for the present Number as had been intended, and the “Retrospect for the Year” is consequently far less full and definite than should have been the case. Nor could I write the elaborate article on Female Progress in the Brahmo Somaj which I promised a year ago. All I could do in that direction was to compile the table of Marriage Statistics (pp. 54-5), which incidentally throws considerable light on the subject in various ways.

It was objected to my previous Year-Book by friends in India, both in print and by letter, that it passed over, with scarcely a word, the recent devotional movements at Calcutta in 1875-6. I have therefore taken up the general subject of the “Religious Movements in the Brahmo Somaj,” recounting earlier experiences and teachings, and endeavouring to view the series as a whole, by which means the specialities of the later movements may be more clearly discerned, and different methods of training may be usefully compared with each other. I have also given a chapter to the Literature of the Brahmo Somaj, followed by copious selections which will, I think, interest the English reader. To the Indian reader I must apologize for one glaring blemish in this Number,—the apparent caprice with which the Bengali accents have been given and withheld in different parts of the book,—a blemish owing to a combination of causes, which I hope to avoid in future.

Imperfect as my summaries of Brahmo work must necessarily be, a careful perusal thereof will show that the Brahmo Somaj has really taken root in India, and has several active centres, from which Brahmo ideas and practices gradually spread themselves over the surrounding society, more or less. This is a most hopeful sign, for only by such indigenous growth can a religious reformation truly succeed. Of course all these little societies “suffer their natural ebb and flow,” but however apparent success may wax or wane here and there, the rising tide of a purer religious life is slowly rolling on over the land, and bringing with it new strength, light, and joy.

Nor is India the only gainer by the Brahmo movement : it has excited an interest in the West which is more than curiosity or even sympathy. The fervour of devotion joined to the simplicity of creed, which are characteristic of Brahmoism, appeal to many here who find established forms uncongenial, and the popular theologies incredible. In this respect, I believe that the Brahmo Somaj has a work to do in the West also,—in cherishing and developing the religious life in minds that are out of relation with the usual means of grace. It is therefore cheering to find religious and earnest men welcoming the new reformers, and spreading a knowledge of their work. During the past year or two, several instances of this sort have occurred, not only in England, but on the Continent. In February 1877, the Rev. Christian Hönes, a deacon of Weinsberg in Würtemberg, delivered an able lecture at Basle on the Brahmo movement, which though mainly expository, was given for the sake of defending the Brahmos against certain misrepresentations published in the *Basle Mission Magazine* of October 1876. Previously to this, in April 1875, the Rev. W. Francken of Rotterdam had delivered a lecture on “K. C. Sen, the Hindoo Theist,” before the Dutch Missionary Society,—a lecture full of generous Christian sympathy, to which his own very different theology offered no hindrance. Dr. Max Krenkel of Dresden and Dr. G. Karo of Chemnitz have translated many of Mr. Sen’s lectures, tracts, and prayers into German, and these translations have appeared in the *Protestantische Kirchenzeitung* at different times from 1873 to 1877. And I have lately received letters from two gentlemen connected with the University of Zürich, expressing the deep sympathy which they have felt “for years,” with the Brahmo movement, of which they desire to know more. Nor should I omit mention of a very kind and interesting letter (in acknowledgment of my Year-Book) from Dr. A. C. Burnell of Tanjore, the well-known Orientalist, whose interest in the Brahmo Somaj is doubly welcome from an Englishman resident in India, and who has personally known some of its best members in the Madras Presidency.

Of the touching letters which I have received from Brahmo friends in response to the previous Year-Book, I cannot write, and can only request indulgence for the unavoidable imperfections of this return.

S. D. C.

33, Hamilton Road, Highbury, London,  
December, 1877.

## RETROSPECT OF THE YEAR 1876-7.

### 1. GENERAL AFFAIRS.

In commencing a retrospect of the proceedings of the Brahmo Somaj for the past year, I have to apologize for its fragmentary character. The practice of issuing periodical reports is very unequally developed among the natives of India, and although some of the Somajes, and some other Brahmo associations for educational and charitable purposes, are quite exemplary in this respect, many others are by no means so. It is therefore impossible at present to take stock annually, however briefly, of all the extant Brahmo institutions, and my epitome must needs be of an imperfect and unsystematic character.

Taking first the general affairs of the Brahmo Somaj as a whole, I refer the reader to the List of Somajes for the year 1877 (pp. 52-3), which differs slightly from that for 1876. The Brahmo Almanack for 1877 omits six of the Somajes enumerated in its List for 1876, and inserts five new ones, an arrangement which I have, of course, followed, and have also added another new Somaj at Kaira (Guzerat), which has lately celebrated its first anniversary with full and interesting services. One of the other Somajes now added, that of Agra, is a revival of an old one which had died out for some time, and has now been resuscitated by the well-known and energetic Babu Nobin Chunder Roy, who has lately settled there.

The List of Brahmo Marriage Registrars (p. 53) has been increased this year by a Registrar for Assam.

The Table of Marriage Statistics for 1876 and the first half of 1877 (pp. 54-5) has been carefully compiled from a variety of sources, public and private. There are occasional blanks under some of the headings, where the detail wanted could not be obtained, but on the whole, the list gives quite enough information to show what a vital change Brahmoism is working in the current ideas and practices in this important part of life. In the nineteen months herein comprised, there were eighteen marriages, of which ten were intermarriages between members of different castes, and four were widow-marriages. The bridegrooms' ages range from 19 to 37, and the brides' from 14 to 26, while eleven of the eighteen brides are specified as educated, their respective schools being usually named. All this presents a glaring contrast to the usual routine of Hindu espousals. Of course a practical reform which thus runs counter to established usages, has to fight every inch of its way; and although the legal difficulty has been removed by the Native Marriage Act of 1872, the social struggle is by no means at an end. An interesting chapter of adventures and vicissitudes might be compiled on "The Romance of Brahmo Marriage," but I

will not spoil this by picking out the plums beforehand, so will only add the following account (from the *East*) of an intermarriage at Dacca last winter, which will show the representative type of a Brahmo wedding under happy circumstances.

"On Monday last, the 13th instant [November 1876] a Brahmo intermarriage under Act III of 1872 was celebrated here with great *éclat*. The bridegroom was our friend Babu Kailas Chunder Nandi, a young man of respectable parentage, of liberal education, of firmness and strength of character, a severe and zealous Brahmo,—and the bride Bogala Sundari, one of the best pupils of our Adult Female School. The arrangements were befitting the occasion. The courtyard was filled and at last crowded to suffocation. Many of our worthy townsmen, independent gentlemen, Government officers and members of the bar graced the assembly with their presence. We noticed with great pleasure the presence of a few European ladies and gentlemen. Mr. and Mrs. Archibald, Mr. and Mrs. Johnson, Dr. Robson, Messrs. Ewbank, Stack, Mckenna, Livingstone, and Harney were among the number. We notice this with pleasure, for the lively interest and the very kindly feeling with which they joined the rest in wishing the happy couple peace and prosperity, deserves our hearty pleasure. It is to an intercourse of this nature, to a like exchange of social civilities that we look to bring on a happy union between us and Europeans, an early realization of which is at the present time most desirable. When all took their seats, the bridegroom, followed by his friends, made his appearance and took his seat on the right side of the *vedi*. The bride, richly dressed and ornamented, followed soon after and took her seat on the left. All preliminary arrangements having been ready, Babu Banga Chunder Roy mounted the *vedi* and commenced the usual service, which was gone through with due reverence and solemnity. Reading of appropriate texts from the Hindu Shastras formed also a part of the service, which over, the brother of the bride presented her with expressions fraught with feeling and affection, after which the usual vows were exchanged, the bride's hand was placed on that of the bridegroom, a garland of flowers wound round their hands, and the nuptial knot which was to bind them for life was tied at last. The ceremonial was conducted by Babu Gour Govinda Roy, a Missionary of the Brahmo Somaj of India, who was helped by Babu Ishan Chundra Sen. The minister then reminded the married couple of the new duties and responsibilities which devolved upon them on their entering a new life. A beautiful song, composed by a friend for the occasion, was then sung by the preceptors of the Brahmo Somaj. A prayer of benediction closed the ceremonies of the evening. Some of the European ladies and gentlemen even stayed behind for the supper, a sumptuous one having been provided beforehand. Khajch Ahsanulah Khan Bahadur very kindly lent his music-band,

which added its power to cheer and enliven the assembly. Many of the guests lingered till midnight, after which the courtyard was cleared. We heartily wish the bride and the bridegroom a long life of love, virtue, peace, happiness and prosperity."

Two other matters of general interest have to be noted this year: (1) the Representative Society, and (2) the Famine Charities.

Thirteen years ago, in October 1864, a meeting was held at the Calcutta Somaj premises, for the purpose of establishing a General Representative Council of all the Brahmo Somajes in India. Out of the 50 Somajes then extant, 28 (including Lahore and Allahabad) sent representatives to the meeting. Debendra Nath Tagore was the Chairman, and Mr. Sen the chief speaker; and when the meeting had "unanimously resolved that a General Representative Council be established on the principles indicated," Mr. Tagore and Mr. Sen were respectively elected as President and Secretary thereof. But the schism which followed shortly afterwards broke up the whole plan and scattered the flock, and many years elapsed before any move was made towards renewing the attempt. No doubt the Brahmo Somaj of India, which was established in November 1866, accomplished much of the organizing work which had been designed for the Representative Council; and in its yearly Conferences at the anniversary, and on special occasions at other times, it sought to associate the provincial Somajes with its own action as much as possible. Still the organization was far from complete, and in 1873 the Brahmo Somaj of India issued some "Questions," requesting "suggestions for the promotion of unity among Brahmo Somajes in India." Replies were received from several of the provincial Somajes, containing many valuable and practical hints. A few of these are worth quoting, as showing the earnest striving after fuller development.

From Mangalore.—"A complete list of all the Theistic publications of India, Europe, and America, and such other works as a Theist ought to read, should at least appear in the Sunday issue of the *Mirror*, besides our own publications. In this way facilities ought to be given to Mofussil Somajes to form a complete library of such works."

From Faridpore.—"That an annual report of every Brahmo Somaj be published with the names, addresses, and positions of the registered members, to afford facilities for mutual acquaintance."

"That when means are discovered by one Somaj for social or religious progress, these means be communicated to other Somajes for mutual help."

From Rungpore.—"That periodical reports be called for from all Somajes in the Mofussil, showing the progress or otherwise of these institutions, and that their views on the different social and theological questions of the day be obtained, and that these reports, together with that of the Brahmo Somaj of India, be annually



published and circulated among all the Somajes in India." (*Indian Mirror*, Aug. 24, 1873.)

In 1875 fresh attempts were made towards the establishment of a definite representative organization. But they met with so little response that the matter dropped again, till last January (1877), when it was again taken up at the yearly Conference and referred to a provisional committee. In due course the latter presented their report and called a public meeting for the 19th of May, at which meeting it was resolved by a majority "that a Representative Society be established in the interests of the general Brahma public"; Mr. Sen and Mr. Ananda Mohan Bose being respectively appointed Chairman and Secretary for the ensuing year. Fifty Somajes have notified their adhesion to the Society, and thirty-eight of these have appointed their representatives. But not all of the latter are sent up from their respective localities; a large proportion are well-known men resident in or near Calcutta, each of whom is appointed by one, two, or even three Somajes to represent them,—so that there are only 30 deputies for the 38 Somajes. The Society is to meet once every quarter, and the first of these meetings took place on September 23, 1877. Mr. Sen was in the chair, and there were present 15 deputies, representing 27 Somajes. Among the business performed, two important matters were settled. (1) That the rule of election should be five members for the Brahma Mandir, two for the East Bengal Brahma Somaj, two for that of Lahore, and one for each of the remaining Somajes. (2) That the work of the Society be divided into Sections, and that separate committees be appointed to look after them. The sections are as follows: (a) Collection of Statistics: (b) Publication of Books: (c) Preparing a code of ceremonies: (d) Making provision for indigent Brahmos and Brahma families.

What amount of practical usefulness will result from these efforts remains to be seen. That a growing and militant Church like the Brahma Somaj would be incalculably benefited by the increased intercommunication and mutual help that would spring out of a well-arranged Representative Assembly is indubitable. But at present, the idea is comparatively new, and has scarcely been fully apprehended by the greater part of those concerned. Much patient seeking, working, and waiting will be needed before the plan comes to maturity. But a beginning has been made, and the seed is one which must surely ripen in the course of time.

The year 1876-7 was one of terrible calamity for India. First came the cyclone and storm-wave of October 31, which swept over the islands at the mouth of the Meghna, drowning hundreds of human beings, destroying their dwellings, their cattle, and much of their crops, and leaving behind cholera, dearth, and misery. The Brahmos of the neighbourhood soon came forward. In Chittagong,

which was the central scene of the disaster, a little Society, calling itself the "Society of Brahmo Friends," the local Brahmo minister being the Secretary,—set to work to relieve the sufferers, and roused the gentry of the place to subscribe for medical assistance to the cholera-stricken. Help was given from several quarters, and the good "Brahmo Friends" used to go daily to the surrounding villages and distribute the medicines.

Early in 1877, Western India was visited with famine. The Bombay Theistic Association (connected with the Prarthana Somaj) collected "contributions in the shape of grain, money and clothes for the assistance of the famine-stricken," and "succeeded in persuading charitably inclined Bunnia merchants to contribute so much as 67½ khandies of grain, and some *khajah* merchants to contribute 400 rupees, for the relief of those famine-stricken people of Sholapore and Dharwar, to whom Government relief does not reach."

Then came the saddest of all these misfortunes, the awful famine in Southern India. For some time, its serious character seems to have been very imperfectly realized by native society in Calcutta, but the *Indian Mirror* persisted in calling attention to the subject, and on August 13 Mr. Sen gave a special week-day service to enlist public charity for the sufferers. A subscription was at once opened, to which all the Somajes were requested to contribute, Calcutta leading the way with handsome subscriptions from the Mandir, the Ladies' Improvement Society, the *Indian Mirror*, &c. The appeal met with a wide response, and a large proportion of the Somajes sent up subscriptions, while other associations, schools, &c., and many private individuals, sent their respective contributions to the fund, which at the latest date (Oct. 25) had reached nearly 5000 rupees. The excellent leaders of the active Somaj at Bangalore (which is in the full gloom of the famine) have undertaken to receive the money and distribute relief, and a Bangalore correspondent writes the following report of their proceedings to the *Mirror* of Oct. 19. "The system on which the Brahmo relief kitchen is conducted is indeed satisfactory. It is in the charge of several educated Brahmos of good position in life and of known probity. Food is given only once in a day, which takes place precisely at 8 a.m., in the presence of Brahmos. The work has secured good co-operation, and is considered a good relief to the poor. In some cases, raw articles of food are given to the deserving poor, as well as cloth to the needy."

One more instance of Brahmo charity should be mentioned here. Babu Nobin Chunder Roy (late of Lahore) started a scheme in January 1876 for an Asylum for orphans and widows, which it was proposed to establish "at Allahabad, under the auspices of the Northern India Brahmo Somaj, with branch asylums at other places

where efficient management can be secured." From recent brief notices in the *Mirror*, it would appear that the Asylum has now been actually opened at Agra (the Babu's present residence), and contains a dozen orphans and destitute children. "More would be admitted if funds were forthcoming," but hitherto the generous founder has had only a few friends to join him in bearing the expense of the undertaking. Full particulars as to the institution have not yet reached me, but the original prospectus was so sensible, and its aim—to give the inmates an "education befitting them for leading independent and respectable lives,"—was so practical, that, in all probability, the present establishment will be a real boon to the community, and deserves support.

## 2. PROGRESS IN VARIOUS SOMAJES.

*Calcutta.*—Of the Brahmo Somaj of India I have told nearly all the distinctive news which there is to tell for the past year. I much regret that I have no reports of the work done during the last twelve months by either of the two Female Schools of Calcutta under Brahmo management, the Native Ladies' Normal School of the Indian Reform Association, and the Bengal Ladies' School (Banga Mahila Bidyalaya). They appear, from all accounts, to be going on well and actively; this is all I can say for the present year.

*Barahanagore.*—Babu Sasipada Banerjee writes to me that he returned to Barahanagore more than a year ago, and resumed his labours there. He gives some details of these, adding that "all our institutions are going on well."

*Dacca.*—The East Bengal Somaj continues its energetic and useful career, and its annual reports at the end of 1876 (in the *East* and the *Theistic Annual*) present modest but cheering accounts of work done in various parts of East Bengal. One fact should be mentioned here. Two brothers named Kurmakar, blacksmiths at Jungalbari, near Mymensingh, have for the last two years devoted themselves to the preaching of Brahmoism in the surrounding villages, and last year they started a little monthly magazine (*Dharma Prakash*), containing sermons, prayers, and other religious pieces; an interesting sign of the times.—The English sermon preached on the 30th Anniversary of the Dacca Somaj (December 1st, 1876) was so interesting that I have given nearly half of it in the "Selections from Brahmo Literature" (pp. 45-7). The Dacca *East*, besides furnishing this and other local religious information, frequently reports the proceedings of several secular Associations in which the Brahmos of Dacca take the lead and usually bear the chief burthen, such as the Philanthropic Society, with the various agencies which it maintains for the promotion of female education and other good works,—the Dacca branch of the (English) National Indian Association, &c. The periodical reports of these Dacca societies are issued with creditable

regularity, and contain valuable information respecting the educational and social progress of the locality. The Dacca Female Adult School was established on the 11th of February, 1873, and receives a Government grant of 50 rupees per month. The annual report of the Philanthropic Society for 1877 stated that the total number of pupils then on the roll (April 4) was 47, of whom 14 were in the adult school and 33 in the Girls' School. Of these 47, 30 were Hindus, 16 Brahmos, and 1 Christian. Much valuable and generous aid was given by the late Miss Carpenter, in various ways, to this school. It is pleasant to hear also, that "last year the school was very much benefited by the inspection of some of the European ladies and gentlemen of the station," especial mention being made of Mrs. Archibald and Mrs. Johnson, "who have kindly evinced a lively interest in the cause of female education." The school, however, is greatly in want of better house accommodation, and of an efficient staff of female teachers. An able epitome of the present state of the institution and its pressing wants, delivered at Dacca last May by Babu Tariny Kumar Ghosh, will be found in the September No. of the Journal of the National Indian Association (London, H. S. King), and the suggestive editorial article in the October No. on "Women's Education in India" may be commended to all who are desirous of giving some practical help to this most important cause, whether at Dacca or elsewhere.

*Barisal.*—Babu Jagat Bandhu Laha favours me with the following brief report. "I have not much news to write with regard to the Brahmo Somaj of this place. It is pretty much in the same state as when I wrote to you last. The only important movement that I notice is the establishment of a prayer-meeting among the Brahmicas, who meet twice a month for the purposes of prayer and conversation on religious and social subjects. The service, hymns, discussions, &c., are all conducted by the ladies themselves, and if the institution can overcome the difficulties that beset all movements connected with Indian women, it will be a very useful institution, and an important auxiliary to the Brahmo Somaj." To add to my local statistics, the Babu also furnishes me with the names of the secretary and minister of the Barisal Somaj, viz., Babus Sarbananda Das and Giris Chunder Mozumdar. "To both of these gentlemen the Brahmo Somaj of Barisal is deeply indebted. Babu G. C. Mozumdar is the author of the collection of prayers (*Prarthana Mala*) mentioned in my last letter."

This will be an appropriate place in which to describe the Female Improvement Societies which have been established in several parts of Bengal, and were briefly mentioned in the previous *Brahmo Year-Book*. For the following account of the one at Barisal, I am indebted to Babu J. B. Laha's letter of July, 1876.

"The Barisal Female Improvement Association was established in 1871. It has no connection with the Brahmo Somaj as such,

but it was established through the exertions of a few Brahmos, and most of the Brahmos are zealous workers in it. Its object is to encourage education among females residing in this district, but its mode of operation is so different from that of other methods of encouraging female education, that it seems necessary to say a few words in explanation of the circumstances under which it was established. It was found that as long as the system of the seclusion of women continued to prevail in India, adult female schools could not be established on any extensive scale. Such schools might be resorted to by Brahmo and Native-Christian ladies, but to the mass of Hindu and Mussulman women, their doors would be practically shut. It was also found that girls' schools stopped short after going a little way, for so long as the system of early marriage prevailed, and girls continued to be withdrawn from school in the 9th or 10th year of their age, girls' schools could not possibly succeed. There remained, then, two plans—one, to send female teachers to the houses of all who applied, to teach women at their respective homes,—the other, to encourage them to educate themselves by a system of examination. The former system was found to work satisfactorily as far as it went, but it could not be extended to small towns and villages, for want of an adequate number of well-qualified female teachers. The latter plan, although open to objections, was therefore the only way left to those who desired to see education spread among women of all classes and communities, in villages as well as in towns. It was under these circumstances that the F. I. Association was established at Barisal. Its mode of operation is this. At the commencement of each session, it prescribes text-books for the several classes established by it, and fixes a date for the examination of such candidates as apply through their guardians, and can satisfy the members that the examination, which they will undergo, will be fairly conducted. Women of all classes and communities—Hindus, Mussulmans, Christians, and Brahmos, residing in this district, are allowed to appear at the examination. Intending candidates study the prescribed course at their respective homes, and, at the appointed time, undergo the examination under the superintendence of their own guardians. The examination is conducted generally in January, by means of printed questions set by examiners appointed by the Association. The result of the examination is published in the course of a month, and prizes in the shape of books, and boxes, glasses, scissors, and other such things of every-day use, are awarded to all successful candidates. With the exception of girls residing in the station [i.e. Barisal], no candidates present themselves at the distribution of prizes, and the prize articles are sent to them at their homes.

"The expenses of the Association are defrayed by local subscriptions, and by an annual grant-in-aid of Rs. 100, sanctioned by Government two years ago [viz., in 1874]."

"The Barisal Association is not the first of its kind in Bengal; there are similar associations in Dacca, Mymensingh, Tippera, and other places." One that was founded at Calcutta in 1864, though not (I believe) in action now, did good service in preparing the way for female schools. The branch at Dacca is maintained by the Dacca Philanthropic Society, and the report of the latter for 1877 states that "during the last six years this important branch has worked very energetically and satisfactorily through the exertions of Babus Nobokanta Chattopadhyaya and Prankumar Das." The Government grants 150 rupees annually, on condition of an equal amount being made up by local subscriptions. The Barisal branch seems to have held the first place in East Bengal for some years, but owing to several local circumstances, its last two years have been much less successful than usual, and the number of pupils for 1876-7 is barely half that of the branch at Dacca. But Babu J. B. Laha writes,—“We are making fresh efforts for the better success of the Association, and we confidently hope that the number of candidates at the ensuing examination will be larger. The chances of success of this institution are as good as before.”

*Miscellaneous.*—Brief reports, more or less satisfactory, are sent in, from time to time, by *Mirror* correspondents or by travelling missionaries, from many of the provincial Somajes. One of the missionaries writes in the last *Theistic Annual*, in a report on Behar:—"It may be decided that the Brahmo Somajes are making progress in these provinces, both among the Bengalis and Hindustanis in general. The infant boys' and girls' schools at Monghyr, Jamalpore, Bankipore, and the most successful night-school at Rampore Hat, all under the management of Brahmo secretaries, are making fair progress, and an infant boys' school at Ghazipore and a charitable institution at Gya have been started under the auspices of the local Somajes at the respective stations."

The Report of the Panjab Brahmo Somaj for 1875-6 was very systematic, and displayed an encouraging amount of activity and earnestness in various departments, devotional, literary, and social. This Somaj is fortunate in the possession of an energetic minister, Pandit Shiva Narain, who has organized "a regular morning service on Sunday in the Mandir, and a daily service in the house of the members;" besides which, "private family prayer meetings have been held for the benefit of ladies in the house of four of the members." The minister has also started a journal, the *Hindu Bandhio* (in place of the defunct *Haki Hakikut*), which has a Hindi as well as an Urdu edition. "The paper, although young, is doing a great deal of good to our cause, and reflects great credit on its talented editor. The paper is conducted single-handed, and has a circulation of 200 copies."

Of Western and Southern India, the chief news this year relates to the famine, and has already been referred to. Mr. P. C.

Mozoomdar has been making a missionary tour in Western India, and has given some interesting lectures in Sindh, of which province he reports very favourably in relation to the Brahmo Somaj.

Lastly, it should be mentioned that among the Indian youths who come to England for study, several Brahmos have won honourable distinction. Mr. Krishna Govinda Gupta, C. S., and Mr. Ananda Mohan Bose, M.A. Cantab., now a rising barrister of Calcutta, returned home in 1874; and during the past year, Mr. Prasanna Kumar Ráy, having taken the degree of Dr. of Science (in Mental Philosophy) at the Universities of London and of Edinburgh, returned to India, and was shortly afterwards appointed Assistant-Professor at Patna College, in the department of physical science. A Dacca friend informs me that Dr. Ráy "is the President of a scientific society established at Patna, and periodical lectures on scientific subjects are delivered by himself and other Bengali gentlemen under its auspices." He also conducts divine service in the local Brahmo Somaj.—Another young Brahmo, Babu Nisi Kanta Chattopadhyaya, after studying some time at Edinburgh, and for two or three years at Leipzig, has lately been appointed Professor of Oriental Languages at the University of St. Petersburg, an appointment probably resulting from the reputation which he has gained from the various lectures on Oriental subjects which he delivered in Germany last winter. These lectures are now appearing in the Leipzig *Deutsche Wochenschrift*, and the two which have reached me are both able and interesting. The first, on "Buddhism and Christianity," has given much offence in some religious circles in Germany, from its freely expressed views on certain points. Doubtless the author's conception of Christianity is inadequate, and rests upon an insufficient knowledge of Christian life and history; but he warmly appreciates the moral idealism of Christ, and he writes to me thus of his general position towards Christianity:—"It is not at all true that it is antagonistic, as is fancied by many here. In my lectures I have proceeded as objectively as possible, and I have *consciously* neither exalted Buddhism nor depreciated Christianity. Those who know me, know that I love the *spirit of Christ*, the *life in Jesus*, as much as ever."

It only remains to add that these four Brahmo students are all natives of East Bengal, and commenced their career at the Dacca College.

## RELIGIOUS MOVEMENTS IN THE BRAHMO SOMAJ.

### 1. THE BHAKTI MOVEMENT.

The earlier phases of the Brahmo Somaj were marked by earnest thought rather than by vivid feeling. Ram Mohun Roy possessed a deep tranquil piety; and the teachings of Debendra Nath Tagore were pervaded by a high meditative spirituality, which seems to have exercised a very beneficial influence on his disciples. But in neither of these leaders do we perceive any prominent development of the Augustinian side of religion,—the strong sense of sin, the need of regenerate life, the passionate thirst for God as Saviour and Comforter. So far as appears, this element came into the Brahmo Somaj with Keshub Chunder Sen, and rose into prominence when the schism of 1865 had torn asunder the young Church, and cast the Progressive Brahmos adrift on a sea of trouble and self-questioning. They had lost their external religious mainstay; most of them were disowned by parents and kindred; they were ridiculed for their temerity and indiscretion, and beset with difficulties and trials on every side. In this dark time, the first rays of light came through the medium of Prayer. Through heart-felt communion with God the spirits of these anxious and troubled men gained new life and strength, and this communion grew and developed so as to transform the whole tone of their minds, and to elevate and enlarge the character of Brahmoism altogether. The following passages from a narrative of this period will indicate its character.

“Often did the Brahmos utter and reflect upon that beautiful passage in the Bible, ‘His disciples said unto Christ, Lord, teach us to pray.’ Why and to whom this was said might now be left in obscurity, though that is extremely important. Be it enough to set down here that they heard as they had never before heard, and humbly believed. Sunday after Sunday, their devotional meetings presented such a scene as angels might visit with pride. The grace of the Heavenly Father, for which they had so long waited and watched, cried and contended, was now near at hand. Very dimly and vaguely at first, more distinctly and definitely afterwards, this was understood. Continued and sincere repentance, heart-felt dependence, fervent supplication, constant and devout meditation, fasting and vigils, followed. From weekly meetings, daily meetings of devotion were held. Songs expressive of the most lowly humility, most vivid faith and dependence, were sung in choral rapture, giving rise to that new hymnal service of the Brahmos



called by the name of Brahmo Sankirtan. Now, for the first time in connection with the Brahmo Somaj, was witnessed the rare spectacle of sinful men, *bitterly* conscious of their sins, praying and listening with living sincerity for their souls' *salvation*. Could such prayer and such precepts fail? New strength, new hopes and joys, new harmony and light were obtained from their new method of spiritual exercise. The past was greatly explained, the present was received with thanksgiving, the future was eagerly anticipated. But this could not stop here. As darkness had increased before, so now light increased, and with that light, joy and hope. \* \* With gratitude and lowliness of spirit did they rejoice, constantly praying all day without food or drink, singing their Merciful Father's praise. And those who bitterly wept erewhile, who were so full of darkness, unholiness, and untruth, that hope had nearly left their hearts, if such forlorn sinners find the direct dispensation of God to give them salvation and peace, have they not cause for grateful rejoicing? Thus originated the *Brahmotsab*, literally meaning 'Rejoicing in the Lord.' It is the festival of the Brahmos. \* \*

"The change produced in certain persons who were present on the occasion of these Brahmotsabs is truly astonishing. The humility, the hope, the prayerfulness, reverence, love, faith, and joy that flow in celestial currents at such times, catch men's souls by a kind of holy contagion; solemn and difficult truths make direct and spontaneous entrance into hearts, painful rigid duties become necessary, and run out of themselves, as it were, into practice. Men and women are similarly affected, new converts are every time brought in, old converts are regenerated and refreshed. Those Brahmos who desire to know what it is to *see* and *feel* God (we speak with the humble reverence of sinners) should come and attend one of the Brahmotsabs." (*Indian Mirror*, July 1st, 1868. "Origin and Advantages of the Brahmotsab," by P. C. Mozoomdar.)

The unsealing of heavenly light and joy which commenced in the Brahmo Somaj with this "Bhakti movement," as it was called (from *Bhakti* or loving faith in God), has continued, more or less, ever since, and has, on the whole, fixed the average type of Brahmoism. The first Brahmotsab took place at Calcutta, at the house of Keshub Chunder Sen, on the 24th of November, 1867. In the following April and June, two others were held at Monghyr; and the Brahmotsab soon became a regular institution. One of its marked features was the rapturous singing of hymns, which have increased and flourished greatly in the Brahmo Somaj since the rise of the Bhakti movement. They have sprung up from various sections of the community; some were written by uncultivated Bengalis, others by accomplished students, and a few by Brahmo ladies. These hymns reveal the inner aspect of Brahmic life as one of deep thirsting after God,—a strong sense of weakness and sin

alternating with a constantly recurring consciousness of Divine mercy and regenerating love. There is a sweet mystical beauty in the poetry which is very fascinating, and which has won for them a well-deserved popularity. The metres are peculiar, and usually vary in the same hymn, and the wild recitative-like tunes are such as sorely task an European ear to apprehend and retain ; but however ineffective they may sound to us, a great effect is produced by them in India, especially when sung in unison by hundreds of believers, all warmly moved by the sentiments expressed. In the last few anniversary festivals, large bodies of Brahmos have gone out, threading the streets and lanes of the native quarter of Calcutta, singing missionary hymns to win their Hindu countrymen to the service of the One True God. This practice was first begun in January, 1870, at the earnest instigation of Mr. Sen, who after preaching a stirring sermon on the subject, headed the band of singers the same day. This sort of missionary processional hymn is called a "*Nagar* [city] *Sankirtan* [chorus of praise]," and has now been long a favourite feature of Brahmo festivals over almost all India.

There can be no doubt that the Bhakti movement, from which all these developments in great measure proceeded, unlocked the deepest fountains of religious life that have characterized the Brahmo Somaj, and that the rise and progress of that movement at that time, saved the Progressive party, and virtually the Brahmo Somaj itself, from ultimate dissolution. It was not, of course, in the nature of things that so emotional a movement, in so susceptible a race, should be without its weak side also. But its incidental extravagances have subsided and passed away, while its substantial good has remained and fructified.

## 2. RELIGIOUS EDUCATION.

As religious life began to take a more settled form in the Brahmo Somaj, the desire naturally arose to consolidate and develop it by some sort of religious training. Most of the energetic Somajes have what is called a *Sangat Sabha* or select class for devotional culture, of a wholly private nature,—an institution somewhat between a (Christian) Sunday School and an "experience-meeting." These *Sangats*, under judicious superintendence, have often produced very valuable results. The young are taught to pray, the older ones to reflect, and all are stimulated, more or less. But for more advanced students, more definite theological training was of course required. Before the schism, a Sunday School was established (1859—1862) at which Debendra Nath Tagore gave lectures in Bengali, and Mr. Sen in English, upon the Theology and Ethics of Brahmoism, to the young collegians of Calcutta, with marked success, as shown by their subsequent mental and spiritual progress. Of about 50 regular students more than 20 creditably

passed the periodical examinations, obtained testimonials of proficiency, and went forth into life with an improved tone of thought and character of which it was said, years afterwards, that they had "given abundant proofs in their daily intercourses with the world." In 1867, this "Brahmo School" was re-opened with a course of lectures by Mr. Sen on the "Philosophy of Religion." (The two first of these will be found in "Lectures and Tracts" by K. C. Sen, Daldy, Isbister, & Co., 1870.) All these efforts, however, are conducted in India under difficulties, and the institution does not appear to have taken root at that time. But when the "Brahmo Somaj of India" had been thoroughly established, and after Mr. Sen had returned from a six-months' visit to England (1870), he renewed his attempts, and in July, 1871, he again started a Brahmo Theological School in which for three years, he gave regular courses of lectures, with periodical examinations. Tulloch's "Theism," Morell's "Philosophy of Religion," McCosh's "Intuitions," Cousin's "History of Philosophy," Butler's "Analogy," and the New Testament were among the books on which the students were examined in 1871 and 1872, and the following question-papers were given out at the annual examination of 1873, for which ten of the students appeared as candidates.

"(*Morning paper.*) 1. Is it true that the infinite presents itself to us as a mere negation? Show that the infinite is incomprehensible, but apprehensible. 2. Evolve the attributes of the Deity from intuitive and *a priori* cognitions. How do you pass beyond the sphere of subjective ideas, and apprehend the objective reality of God? Prove the absurdity of the assertion that the knowledge of Divine attributes is derived from scripture or prophet. 3. Fully explain the argument—either God is unjust or man is immortal. Give a philosophical analysis of the text 'In Him we live and move and have our being;' and show that the doctrines of God's existence and man's immortality are inseparably connected in the root of our being and are realized in self-consciousness. 4. The necessitarians argue that the mind is only a series of phenomena governed by the law of cause and effect, and is therefore not a free agent. Point out the fallacy of the argument, and adduce valid proofs of man's freedom. Coleridge says,—'It is not the motive makes the man, but the man the motive.' What light does the principle stated here throw on the subject of Free Will?

"(*Afternoon paper.*) 1. Reconcile the justice and mercy of God, and show that vicarious atonement contradicts both these attributes. 2. Define Prayer, and refute the objections of those who contend that it is incompatible with Divine omniscience and the immutability of natural law. 3. In what relation does Eclecticism stand to the four schools of philosophy? Explain the philosophy of the adage, —Vox populi, vox Dei. 4. Describe the chief features of

Lockianism, and trace its influence on theology, ethics, and politics. In what shape does Idealism prevail in India? How far are the Mystics right? What are their errors in theory and practice?"

Mr. Sen's lectures for 1874 were on Comparative Theology, embracing a cursory view of the leading features of the principal religions current in India, with illustrative texts from their respective scriptures. This is the last series of theological lectures from Mr. Sen of which we hear; but Mr. Mozoomdar seems to have taken up the work, and in 1875 and 1876 he gave courses of lectures to a Theological Class, which, judging from the brief abstracts given in the *Mirror*, must have been well worth hearing. One of these, though a mere outline, is worth quoting as a representative exposition of Brahmic views.

(*Indian Mirror*, April 25, 1875.) "In the theological lecture on 'The Two Theisms,' which was very well attended on last Friday, the lecturer first of all defined the difference between Deism and Theism. Deism, he said, is nothing more than a monotheistic protest against popular idolatries and superstitions; and in this sense, Deism has existed from the earliest times and in almost every country. He then divided Theism into two great parts. One of these is what is ordinarily termed Natural Religion,—the religion set forth in works of Natural Theology. This is the faith that is formed in man's mind by the action of natural phenomena and laws upon its faculties and instincts. This may be termed Philosophical Theism, and it is therefore assailable by philosophy. The conceptions and principles of this kind of Theism are, to a certain extent, changeable, inasmuch as man's ideas on natural facts and laws are subject to change. The second division he called Revealed Theism,—the deep spiritual religion produced by the action of God's spirit within man's soul. This religion is unchangeable and unassailable; it is beyond the reach of science and ordinary philosophy. This spiritual and revealed Theism is a creed, because it produces certain views on the nature and attributes of God; it is a Church and a brotherhood, a home and a family, because it brings together and unites all those men who have obtained the views aforesaid, and binds them into an organization for the spiritual good and salvation of mankind. The first Theism is man seeking God; the second Theism is God seeking man."

In addition to these regular efforts by the leaders of the metropolitan Brahmo Somaj of India, some amount of training resulted from the (Calcutta) "Society of Theistic Friends," which met occasionally for lectures and discussions on various topics relating to religion or philosophy. Some of the reports of this Society's proceedings are very interesting, and it is greatly to be wished that the meetings may be more frequently and regularly held than has latterly been the case.

### 3. THE BAIRAGYA MOVEMENT.

Meanwhile another current of strong emotion had begun to show itself in the Brahmo Somaj of India. A series of trials and anxieties which had long been pressing upon its leaders culminated early in 1875, and stirred up again the old longing for some intenser religious life, some stricter self-discipline and self-sacrifice than had yet been attained. Thus arose the movement to which I briefly referred in my "Brahmo Year-Book for 1876" (pp. 24-5) as "a fervid movement in favour of what is called *Bairagya*, a term for which the nearest English equivalent is probably the Roman Catholic expression 'detachment' (in contrast to *Anuragya* or attachment), but which has usually been rendered as 'asceticism.' " During the year 1875, a great many leading articles appeared in the *Indian Mirror* in exposition of this new Gospel, and views were put forth which seemed to me so dangerous that I sent an elaborate protest against them. This was duly inserted (October 31, 1875), together with a thoughtful and candid editorial reply by Mr. Mozoomdar, in which some important points were virtually explained away; and Mr. Sen afterwards wrote me some letters in which he gave still fuller explanations, which further modified the view apparently first taken by the *Mirror*. As the somewhat fluctuating and incomplete representations of this movement which have been given at different times render it difficult of apprehension, especially to outsiders, I take the liberty of extracting from Mr. Sen's letters his own clear statement of his views on the subject—a statement which will, I am sure, be read with pleasure by his friends both in England and India.

"(10 December, 1875.) Do not think I condemn your letter to the *Mirror*. It is an admirable protest, calm, dignified and dispassionate, and full of friendly counsel. All that I contend for is that the information upon which the protest is based is neither accurate nor complete. You were evidently misled by recent articles and gleanings in the *Mirror*. I must confess any one else outside the Brahmo Somaj would have fallen into the same error. The fact is, what appeared in the paper was calculated to alarm our friends, and if they are alarmed to such an extent as to protest against our proceedings, we must submit to such consequences. What we wrote did not represent what we did. Our writings exceeded our lives. . . The amount of ascetic self-mortification actually existing among us has been greatly exaggerated. If you come and see us as we are, you will be surprised to find how little we possess of that sort of asceticism which has caused so much anxiety and fear in the hearts of English friends. If we were like the Roman Catholics or Indian hermits, the sharp criticisms called forth would have been deserved. But here, those who know facts say—no such thing. This however I will not conceal from you,—I love and wish

to encourage asceticism. But my asceticism is not what is ordinarily accepted as such. You know me sufficiently well, my friend, to understand that I have always endeavoured to harmonize all the elements of faith and goodness in my own life. I have failed often and often, but my watchword is "Harmony." My life and teachings are all struggles towards that golden principle. Energy, philanthropy, meditation, work, self-sacrifice, intellectual culture, domestic and social love, all these are united in *my* asceticism. Why then, you may ask, this special outburst of ascetic zeal at this time? It is needed. That is my explanation. Providence has pointed out this remedy for many of the besetting evils of the Somaj in these days. A little asceticism is needed as an antidote. How long our people shall require it, and in what forms, He alone knows who is guiding us. It may be only for the time, or for six months, or for two years, or in a qualified form for all life. . . . Do regard it then as a remedy for the time—most urgently needed."

The *Theistic Annual* (January 1876) also gave re-assuring explanations by Mr. Mozoomdar, which concluded thus.

"In justifying the mortification of the flesh, we never meant to introduce that spirit of false righteousness which makes a virtue of arbitrary and cruel acts of self-inflicted suffering. We meant a gradual and effective conquest of the carnal and passionate cravings that invariably stand in the way of religious progress. The Brahmo Missionaries, for a number of months, strictly followed certain rules laid down for them with this object. The rules have been greatly relaxed now, but it is hoped that the temporary conformity to them has produced a wholesome impression on character."

#### 4. CLASSIFICATION OF DEVOTEES.

But the Bairagya movement did not stop here. Early in the following year (1876) it blossomed out in a new form, of which this brief description is given in the *Theistic Annual* for 1877.

"This preliminary principle of Asceticism, or *Bairagya*, which is only another name for simplicity and austere self-discipline, evolved early last year into the four-fold classification of *yoga*, or intense contemplative communion with the Divine Spirit; *bhakti*, or love of God; *gyan*, or study, research, and thought; *shaba*, the service of fellow-men. Pandits Aghore Nath Gupta, Bijoy Kissen Goswami, and Gour Govind Roy, entered the first three departments of the classification, and a Brahmin lady was initiated in the fourth." A special initiation service was held for the two votaries of *yoga* and *bhakti*, who then entered upon a year's study and discipline (under Mr. Sen), after which period they resumed their usual duties as missionaries. Perhaps the clearest explanation which Mr. Sen has given of this matter is the following.

"There are two Sanskrit words of deep significance which apply to the subject before us. These are *Sadhan* and *Sidha*. The

former may be said to denote literally the process of accomplishing an object, and the latter the eventual fruition. A man takes a vow before God and then devotes his mind and body to its fulfilment. He goes through appointed means, and subjects himself to a systematic course of training and discipline and self-government with a view to effect the object in view. This process of culture is *Sadhan*; he who is engaged in it is called a *Sadhak*; while he who has completed the work of cultivation, reaped the fruits of his labours, and fully accomplished his purpose is *Sidha*. Those who take up specific departments of life for culture may be easily classified according to their respective spheres of training. Some men may educate their souls and cultivate prayer, contemplation, and communion. Some may train and develop their feelings and sentiments, and learn to love their God with increasing fervour. Others may make the education of the will the chief object of their lives, and learn to obey Divine commandments in all their details. The three classes of devotees represent the soul, the heart, and the will, and may be characterized as *yogis*, *bhaktas*, and *shabaks*. The objects they have respectively in view are union with God, passionate attachment to God, and obedience to God. So long as they are engaged in learning and practising these particular principles of religion they are only *sadhaks*. When their objects are realized they are entitled to be honoured and respected as *sidha yogi*, *sidha bhakta*, and *sidha shabak*. If we analyze the nature, temperament, tastes and habits of our fellow-devotees, it will not be difficult to find out some among them whom nature has intended, as it were, for one or other of these classes. Those among us who are contemplative generally retire from society, love solitude, see very little reality in matter, are self-possessed and self-subdued, show the elements of *yoga*. They live in the spirit-world, and readily commune with spiritual realities. They welcome whatever is a help to the subjugation of the entire soul, and are always employed in conquering selfishness, carnality, and worldliness. They are happy in prayer and meditation, and in the study of nature. The *bhakta*, on the other hand, is most passionately fond of God, and delights in loving Him and loving all that pertains to Him. Nothing is welcome to him except what is sweet. The Lord's mercy is his food and raiment, his faith and salvation. Dryness of heart is to him a great sin, and he shuns it as a foe. The very utterance of the Divine name causes his heart to overflow and brings tears of joy to his eyes. The *shabak* delights in service and in the discharge of varied duties. He is most energetic and persevering. Activity is his life. Dullness is death to him. He is always doing good to others, and seeks heaven in obedience. Where these different elements of character manifest themselves in a peculiar degree they ought to be cultivated with care and constancy, so that nature's purposes may be fulfilled. In such culture

exclusiveness and mutual antagonism should be avoided. All classes should respect and help each other." (*Indian Mirror*, Feb. 27, 1876. "Classification of Devotees.")

Of the studies or discipline of the disciples of *gyan* and *shaba* scarcely any account has been given, but from the instructions in *yoga* and *bhakti* some extracts have been published, which are too characteristic to be omitted. I therefore reproduce them nearly entire, preceding them by the following representative extract from the initiatory service held for those two disciples.

"A long while ago you two left the life of worldliness to enter into the life of religion. This day you leave the life of religion mixed with sin, worldliness, and unreality, for the pure and profound life of unmixed and genuine spirituality. Be initiated in deep *Sadhan* for this purpose. You have not yet beheld your God in due measure. To-day you set out on your way for that region where you will see the great mighty God giving His solemn dispensation with His own hand. From the first letter to the last of this dispensation everything is written by Him. Nothing of it is by man. Where is the dispensation, where is your God? There, before you in the far distance. When you go there your hearts will be full of gladness. Bijoy, you as a *Bhakta*, Aghore, you as a *Yogi* go, walk in that direction. . . . You, Bijoy, who are initiated in *Bhakti*, bear in mind that inebriation in God is to be the great condition to which you aspire. And you, Aghore, who are initiated in *Yoga*, you should bear in mind that your aspiration ought to be to commune with your God always, in all places, and under all circumstances, with your eyes shut, as well as with your eyes open. Accept this discipline. There will be some difference between you and those who sit around you. The message of light that comes through you, they will receive. I too do not accept this initiation, I too will learn from you. And may we all finally enter into the same blessedness."

*Yoga Teachings.* "O thou learner of Yoga, know that true communion is not possible unless thou dost draw within thyself wholly. Draw thy feet close within; and thine ears, and thine eyes, and thy hands also draw within thy soul. Thy feet, folded away from the world without, must tread and travel far into the inner realm of thy being to behold the formless temple of the Spirit God. Thine eyes, sealed to all objects of sight and sense, must re-open within thy soul, and there penetrate deeply into the secrets of communion. And thine ears, O disciple, must be deaf to all sounds around thee, intent only upon hearing the harmony of the spirit world. Thine hands, inactive in all other things, must busily work in serving within the God of thy heart. Thus all thy senses, nay thy whole being must be absorbed in the profound contemplation of the object of thy Yoga. Yet thou shalt not always tarry within



thyself. There must be the reverse process of coming from within to the world outside. The Yogi who, bound hand and foot in his soul, ventures not to stray into the fair earth around him, whose eyes dare not look at things in the face, is weak and immature ; he has but half accomplished his task. Therefore thou shalt have to come out of thyself into the world again. But is it necessary for this that thou shouldst turn thy back to the God of communion in the soul ? In reversing the process of Yoga, must thou also reverse thine attitude towards Him whom, self-contained, thou hast been seeking in the depths of thy spirit ? No. Behold the sphere in which we all live, and hear what it teaches. Start from a point on the round earth, and walk steadily in one direction. Is it not true that after travelling vast distances over sea and mountain, thou shalt, by the law of space, return to the very point whence thou didst first set out ? Thus the traveller towards the west, where hides the luminary of the day, after walking round the world, returns again to the land of the rising sun. And thus, O disciple, following the Yogi's God far from this vain world into the inner regions of thy soul, if thou dost steadily advance towards Him in the path of true Yoga, know that thou shalt never have to turn thy face, or change thine attitude, but that His spirit, leading on, shall bring thee back again to the world from which thou didst first draw thyself in search of Him within thine own being. True Yoga is therefore like a circle. It is a wheel continually revolving from the inner to the outer. From the outer it goes into the inner again. As the Yogi advances, the gyrations become more rapid and frequent, till the distance and difference between the inner and outer become continually less. Forms grow formless, and formlessness shapes itself into forms. In matter the spirit is beheld ; in spirit, matter is transformed. In the glorious sun, the Glory of glories is beheld. In the serene moon, the Serenity of all serenities fills the soul. In the loud thunder the might of the Lord is heard from afar. All things are full of Him. The Yogi opens his eye, lo, He is without ! The Yogi closes his eye, lo, He is within ! Thy Yoga, O disciple, will then become complete. Do thou always strive after that completeness.

"Hold up thy light before us, O Lord, to show us the way within, and the way without. Thou dost teach us there are two ways to true Yoga ; we are blind and cannot see them, we are ignorant and do not know them. Teach us thy ways, Lord, and make us true Yogis."

*Bhakti Teachings.* "O Bhakti learner ! Know that Bhakti is only the true and tender love of the soul. The True, the Good, the Beautiful ; these are the three seed-truths of Bhakti. These are the three sides of the nature of the Deity ; they produce three corresponding sentiments in man's soul one after another ; and

the three sentiments in their turn comprehend Divine nature. Reverence for the True; love for the Good; enthusiastic devotion or inebriation in the Beautiful. The real exercise of Bhakti, however, ranges between the Good and the Beautiful. These two attributes of God form the basis of Bhakti, which grows upon them. Affection or love is the commencement of Bhakti, enthusiasm or inebriation is its maturity. Love is the seed, inebriation is the fruit. Love is the infancy, enthusiasm is the youth. But what about moral purity? Is there no morality in the ground of Bhakti? Nay; true Bhakti is beyond the region of morality and immorality. The Bhakta cannot be sinful. It is unnecessary to say that he must be holy. The deep truth of the matter is this. The ground of moral purity must be fully secured before Bhakti can begin. Let all sin first go away; let all moral duties be first discharged, and then only can the discipline of Bhakti commence. Unless a man's character be thoroughly good, he is unworthy to take up the question of Bhakti. But a man's character may be pure in two different ways. Purity may in some cases be only strict and rigorous self-discipline; in other cases it may be the result of the sweetness and tenderness of the soul. The latter is Bhakti. Its very beginning is joy. Bhakti grows on the soil of holiness. Bhakti comes with colour and beauty in its wings. The outlines of a picture may be correct and good. But as in themselves those outlines are naked, harsh, dry and incomplete, and when filled with warm colouring they become alive, soft, and charming; so a man's character may be good and pure but harsh and charmless, and it is only when he is adorned with the beauty of love, tenderness, and peace that his character acquires its fulness. Mere morality is not enough for Bhakti; but immorality makes Bhakti impossible. This bear in mind always. It is a most dangerous thing to say that a Bhakta can ever be immoral. It is never his custom to say, 'First let me cultivate Bhakti, and I shall be pure afterwards.' No. He eschews all sin before he begins Bhakti.

"Now let us ask whence springs Bhakti? It springs from restlessness. Thou hast faith in God, thou dost faithfully perform all religious exercises, thou art good to thy neighbours, to thy kinsmen, true to all domestic and social relations; but the heart cries out in the midst of these things, saying, 'There is no rest for me in all this.' Then the Giver of all truth finds it necessary to send a new dispensation. He sees His son hath no rest, and He wants to give him rest. Why should God's son suffer from the deep pain of restlessness in the heart? Peace is necessary, so is joy, so is love. Therefore the good God sends the dispensation of Bhakti. This is the sole reason of the Bhakti dispensation, and there is no other." (*Indian Mirror*, March 19 and 26, 1876).

Such, briefly sketched, are the chief movements for religious life and training which have arisen in the Brahmo Somaj of India

during its eleven years' existence. More or less, they have influenced the whole Brahmo community, and similar manifestations have followed them in various parts of the country. The original Bhakti movement, with its hymns and Utsavs, has thoroughly taken root. Theological study is, of course, confined to the few, but its earlier and more essential form, the *Sangat* or religious class for the young or the struggling, is to be found in most of the best Bengal Somajes, —Dacca, Barisal, Jamalpore, &c. The Bairagya movement has been preached largely in the provinces by the missionaries of the Brahmo Somaj of India, and has found considerable favour with some generous natures, by whom it seems to be frequently interpreted in a large and liberal sense as the gospel of self-sacrifice and inward purification,—in which form it cannot be other than beneficial.

On the Devotee movement I feel reluctantly obliged to speak at more length. There are so many lofty aspirations and profitable suggestions in the preceding extracts from Mr. Sen, and all such strivings after light and goodness are so sacred and so personal that no one should criticize them needlessly; nor can one presume to say in any individual case that a wrong path has been taken, when one knows not from what point of character the believer has started nor at what goal he has arrived. But when a course of private discipline is put forth as a public system, it becomes necessary to judge of it on general and impersonal grounds; and some of the principles involved in this "classification of devotees" seem to me too questionable to be passed by.

The classification comprises four divisions: (1) *yoga*, or communion with God; (2) *bhakti*, or love of God; (3) *gyan*, or study and research; and (4) *shaba*, or the service of fellow men. Now the third and fourth of these are *natural* divisions, being simply the perennial classes of philosophic thinkers and philanthropic workers; classes which, with endless subdivisions, exist in almost every civilized country, India not excepted. But the *yoga* and *bhakti* divisions are not so defensible. In the first place, communion with God and love of God are states of mind between which there is no fundamental distinction at all; they are perpetually interchangeable, and, in fact, can scarcely exist long apart. Further, the devotion to God which is the true substance of both, groups the class in which it dwells upon a totally different principle of attraction from that which binds the two previous classes. These latter are characterised by their *occupations*; the members of the philosophic and the philanthropic groups have special capacities for different kinds of work, and are naturally thrown together by community of outward objects, and the need of mutual co-operation and counsel. This is also true, to a considerable extent, of the clerical class, whose chief distinction is the *communication to others* of religious knowledge and help. But the members of the saintly class are distinguished, not by what they *do*, but by what they *are*; not by

their visible occupations, but by the predominance of that deep inner life in God which has been abundantly manifested in connection with almost every earthly occupation which an honest man can take up. The "Communion of Saints" extends throughout all history, and crosses every visible boundary-line of condition or capacity. Poet and statesman,

"King and slave,  
Warrior and anchorite,  
Distinctions we esteem so grave,  
Are nothing in their sight."

Doubtless those who aspire to the heavenly life do well to devote special attention to its study, and special time to its culture, whether alone, or with the assistance of experienced advisers. Every religious mind must heartily agree to this. But such culture and study need not entail the permanent segregation of a class of devotees. And surely nothing could be more injurious to an earnest aspirant than to be "honoured and respected as a *sidha yoga*" or a "*sidha bhakta*,"—"one who has completed the work of cultivation, reaped the fruits of his labours, and fully accomplished his purpose." The more benefit a man had really derived from his *sadhan* or religious culture, the more he would shrink from such a result.

I cannot but hope, therefore, that this "classification of devotees" will not take permanent root in the Brahmo Somaj. All the culture for whose sake it is proposed, may surely be accomplished far better without it, and that, too, by methods which are not new to the Brahmo Somaj. The Theological School and the Society of Theistic Friends have, in past years, done much towards the development of *gyan*, not for one student only, but for many. The Indian Reform Association is well adapted to promote *shaba*, in as many directions as human need may suggest; while to those Brahmos who thirst after the love of God in deeper measure, and would fain mould their lives accordingly, the spiritual advice and treasured experience of Mr. Sen and other advanced brethren will surely be ever open, not only for a year's lessons, but throughout life. Let us hope that all these various spheres of activity will be zealously cultivated, but that the wider and more natural modes of their development will not be permanently neglected for the sake of artificial systems which, at their very best, must be incapable of producing an equal amount of good.

## LITERATURE IN THE BRAHMO SOMAJ.

### 1. PROPAGANDIST AND EXPOSITORY.

The relation of the Brahmo Somaj to Literature has varied considerably at different periods. Ram Mohun Roy and his fellow-workers belonged to the high-born and educated classes, and he himself was a voluminous author, and probably the most widely-learned native of his day. A large proportion of his writings was unavoidably devoted to controversy, either with the Brahmins, or with orthodox Christians. But he also published several works of an affirmative character:—Translation of an Abridgment of the Vedant (1816): Translations of Four of the Upanishads (1816—1823): The Precepts of Jesus the Guide to Peace and Happiness (1823): besides divers treatises in exposition of monotheistic faith and worship, and several works relating to Indian laws and customs.

But with Ram Mohun Roy's departure from India, only a year after the establishment of his Church,—a departure soon followed by his death in 1833,—the connecting link seems to have been broken between the more highly-educated natives and the Theistic movement; and when we next find the latter awaking to activity, it is under different surroundings. It was in October, 1839, that Debendra Nath Tagore founded the *Tattvabodhini Sabha* (or Society for the Knowledge of Truth), which lasted for twenty years, and did much to rouse the energies and form the principles of the young Church. Its monthly organ, the *Tattvabodhini Patrika* (started in 1843, and still continuing) was then edited by Akhai Kumar Datta, who though imperfectly versed in the English language, was a bold and acute thinker, to whom the Brahmo Somaj owes much. Besides this journal, the Society reprinted some of the Upanishads, and some of Ram Mohun Roy's works, and for some years maintained a sort of mission school. When, at length, the Vedantic ground was abandoned, Debendra Nath Tagore published a work entitled "Brahma Dharma" (or the Religion of the One True God), comprising the revised Brahmic Covenant and the recently-issued Four Principles of Brahmoism, appended to a careful selection of extracts from the Upanishads and the later Hindu Scriptures; and this volume was put forth by the Calcutta Somaj as a "complete exposition of the principles by which we are guided in our religious belief."

This was about eight years before the accession of Keshub Chunder Sen, who joined the Brahmo Somaj in 1858. The chasm which then existed between the Theistic movement and the more

highly educated natives is strikingly illustrated by the fact that although Mr. Sen's grandfather, Ram Comul Sen, was a man of remarkable cultivation, and an esteemed friend and colleague of Professor H. H. Wilson, and although Mr. Sen himself passed through his full college course at the Presidency College, Calcutta, yet he had *never heard of the Brahmo Somaj* until long after he had parted with his early faith and was anxiously groping after a Theistic Church. A Brahmo tract then happened to fall into his hands, from which he discovered that such a Church already existed, and, feeling satisfied with what he read of it, he straightway joined the Brahmo Somaj. Of course he brought with him a considerable infusion of Western culture, which greatly contributed to the widening of mental range that gradually became manifest in the next decade or two of the Church's history. His earliest English writings are a series of twelve "Popular Tracts" which were issued monthly in 1860-61, and are chiefly devoted to an exposition of the principles of Brahmoism in the form of Dialogues between a Brahmo and an inquirer, who successively discuss the topics of Prayer, Religious Union, Intuition, Revelation, Atonement, and Salvation. The eighth tract of this series has since been thrice reprinted (with successive revisions), as "The Theist's Prayer Book," and is well worthy of preservation. It is a series of twelve prayers, private and public, and breathes throughout a fervent and manly piety, keenly alive to the humiliations of sin, while thirsting after holiness and clinging to God with passionate devotion.

In 1866, Mr. Sen issued, "as a guide to Brahmo missionaries," a singular treatise entitled "True Faith," which resembles the mediæval mystics in its "beatific vision" of God, and in the sharp contrast drawn between the life of faith and the life of the world,—a contrast not always drawn quite justly to the latter. With the exception of these tracts, Mr. Sen's English writings mostly consist of lectures and sermons, delivered at various times from 1862 to 1877. Besides these, he has published (1873) a small volume of "Essays, Theological and Ethical," reprinted from the *Indian Mirror*, and in January, 1872, and January, 1873, he issued a little Brahmo Pocket Diary, with very well-chosen verses for every day of the year. Of course his personality has overflowed into many other productions of composite authorship, both secular and religious. (Perhaps I should add here that the best English writings by Mr. Sen before he visited England were collected in a volume entitled "Lectures and Tracts by K. C. Sen (1870)," while his chief addresses delivered in this country were issued in a companion volume entitled "K. C. Sen's English Visit (1871)." Both volumes were edited by myself, and are to be had of Messrs. Daldy, Isbister, and Co., 56, Ludgate Hill, London.)

There is another literary Brahmo whose labours here claim an

honourable place. Babu Raj Narain Bose combines some of the features of the old Vedantic Brahmoism with some that belong to the Progressive school. He wrote a good deal in the *Tattvabodhini Patrika*; he has given many lectures in English; and he is now the Secretary to the Adi Somaj at Calcutta. Two tracts issued by him in 1869 ("Brahmic Questions of the Day, answered by an old Brahmo," and "Brahmic Advice, Caution, and Help, by an old Brahmo") should be mentioned as interesting to the outside reader from their earnest and able opposition to Mr. Sen's broader theological sympathies and Augustinian fervours. These controversies, now mostly forgotten, form a curious parallel to similar conflicts in the Christian Church.

A very different writer is Babu Protap Chunder Mozoomdar, the Assistant-Secretary to the Brahmo Somaj of India. He is the Editor of the Sunday edition of the *Indian Mirror*, and also of the *Theistic Annual* published at the January festival. This latter publication, which commenced in 1872, is the most sustained literary attempt yet made in English for the propagation of Brahmoism. It usually contains several Reports of Missionary operations in different quarters, besides original articles, meditations, prayers, and selected religious readings. The best of the original articles are usually by Mr. Mozoomdar himself, and both his thought and style have visibly ripened since the series began. His chief paper in the current number (1877), on "The Hindu and the European," is quite remarkable to a Christian reader for its rare perception of the higher specialities of Christianity and Christendom, as contrasted with the Hindu systems of faith and civilization. The comparison, as drawn by one whose creed is neither Hindu nor Christian, but who earnestly desires to grasp and (if possible) to combine the spiritual truths in both systems, is so instructive that I have given long extracts from it, which will be found further on.—Mr. Mozoomdar has also written an expository article in the *Calcutta Review* for last April (1877) on "The Religion of the Brahmo Somaj." A volume of selections from his essays of the last eight years would be well worth publishing, and would interest many readers in the West as well as in India.

Besides these English works, the Brahmo Somaj of India has issued several standard compilations in Bengali, the most important of which are as follows.

1. *Bráhma Dharma pratipádk Sloka-Sangraha*.—A Compilation of Theistic Texts, from the Hindu, Jewish, Christian, Mahomedan, and Parsee Scriptures. [Fourth Edition.] Calcutta, 1797 Sakabda. [1875 A.D.]

These texts are printed in diglot, the Hindu portions being given in Sanskrit, followed by Bengali translations, while in all the rest, the Bengali version of each text is preceded by an English

one. In the last edition, 120 pages are occupied by the Hindu extracts, while the four other collections respectively occupy 14, 16, 10, and 6 pages. The selections from the Bible are arranged in order, from Exodus (xx., 3) to the 1st Epistle of St. John (iv., 20), the Psalms and the Gospels being the most fully in requisition. The title-page bears a Sanskrit motto, which is also the motto of the *Dharma Tattva* (or "Religious Truth") the Bengali missionary organ. The following is a literal translation thereof.

"This wide universe is the sacred temple of God:

Mind is the very pure pilgrimage: Truth is the imperishable Scripture:

Faith is the root of religion, and love is the great realization thereof:

The destruction of selfishness is asceticism (*bairagya*):

By the Brahmos (these things are) inculcated."

Some curious controversies attended the publication of this volume. One leading Conservative Brahmo thought that "if quoting a sentence from the Bible or the Koran offend our countrymen, we should not do so." Another, speaking at the Conference when the compilation was first proposed, pleaded that "there was all the truth which we require in the Hindu Scriptures, and we need not, therefore, borrow anything from others. When we have eaten enough, do we feel hunger?" Whereupon the Chairman (Babu W. N. Gupta) "asked those gentlemen who did not feel any hunger for truth to hold up their hands." This was in November, 1866. The work must have rapidly attained popularity, for an enlarged reprint of it was issued in 1867. A third edition followed in 1869, and a fourth, again enlarged, in 1876.

2. *Brahma Sangit o Sankirtan*.—Brahmo Hymns and Choruses. Fourth Edition. Calcutta: 8th Māgh, 1797 Sakabda. (A.D. 1876.)

This little work has also been enlarged with every fresh issue. It now fills 291 pages, and comprises 388 hymns. A few of the best have been rendered into English by some Bengali friends, and will be found further on, including one of the earliest and most celebrated of the *Sankirtans* or processional choruses, the *Dayāmaya Nām*,—"The Name of the Merciful One,"—composed for the anniversary festival of 1869.

3. *Sāmdjīk Brahmopāsana Pranālī o Prārthanā Mālā*.—A Model Form of Brahmo Congregational Service, and Garland of Prayers. Calcutta, 1794 Sakabda. (A.D. 1872.)

This excellent collection is by Mr. Sen. A good deal of it reappears in the English tracts entitled "Order of Service in the Brahmo Somaj" and "Prayers for different occasions in Life;" but both those tracts contain other matter also, from the pen of Mr. Mozoomdar. (These tracts, slightly revised and rearranged, are published in England as "Theistic Devotions:" Isbister & Co., 1874.)

Besides these collections, the Bengali literature issued by the Calcutta Mission comprises divers works; an elaborate "History of



the *Brahmo Somaj* (1871)" by one of the Brahmo Missionaries; religious biographies, moral tales, collections of aphorisms, verses, &c. From Dacca and Mymensingh also come several specimens of Brahmo literature, of which I regret to be unable to speak in detail at present.

Passing beyond Bengal, the first literary Somaj that we encounter is that of Lahore. From an early period of its career it has maintained a local Brahmo periodical, and has put forth occasional tracts and prayers in Urdu and Hindi, besides translating Bengali works into the Panjabi; and its last Annual Reports bear witness to its continued activity both in the production and the diffusion of religious literature. A few English lectures delivered at this Somaj have been published; they indicate various degrees of mental and spiritual development in their authors, but all show freshness of mind, and the lecture by Babu Nobin Chunder Roy on "Lower and Higher Virtue (1873)" is pervaded by the high tone and cultivated spirit which might be expected from its well-known author. We learn from the *Indian Mirror* of May 14, 1876, that this gentleman, then residing at Allahabad, had been making a more important contribution to Brahmo literature by publishing "a selection of texts from the Vedas and Upanishads which establish faith in the One True God. The expositions of the texts are all in pure Hindi, of which language Babu Nobin Chunder is a master."

The much younger Somajes at Ahmedabad and Hyderabad (Sindh) have also shown activity in issuing propagandist tracts. But perhaps one of the most literary of all the provincial Somajes was that of Madras in its best days. One of its leaders, Mr. Casi Visvunatha Mudeliar, was "the author of innumerable Tamil books," and is said to have "reformed the Tamil language to a great extent, and given a new life to native drama." His plays seem to have been chiefly devoted to the exposure of prevailing vices, tyrannies, or superstitions. One of his pieces, "Dumbachary Velasam," "has been acted over and over again throughout Southern India." He also wrote on female education, widow-marriage, &c.: he was editor and proprietor of the *Brahmo Dipika*, a local Brahmo journal, and he maintained the town Somaj. He died in October, 1871, aged 66, widely beloved and respected. (These details concerning him are gleaned from the obituary account given in the *Indian Mirror*.)

The noble Sridharalu Naidu, whose energy upheld the Madras Somaj during the next few years, was also an active writer, and he edited, in Tamil and Telugu, the Madras *Tattvabodhini Patrika*, which had been started, long before, by Rajagopala Charlu, the original founder of the Somaj (who died in 1868). But death has taken Naidu also, and the Madras Somaj is sadly in need of a competent leader.

## 2. GENERAL LITERATURE.

Thus far I have only spoken of Brahmo Literature, properly so called,—the propagandist and religious writings put forth by Brahmo authors. I now turn to the efforts which they have made in the field of general literature. Of these I am not able to speak so fully, being very imperfectly acquainted with this branch of the subject. But such details as I possess are, I think, worth giving.

1. From the *Indian Mirror* of July 15, 1877, I take the following notice of a work which is evidently both useful and original, by a gentleman whose name is well known in Calcutta Brahmo circles.

“ We have to give our hearty thanks to the writer of the *Nava Barshiki*, or the Bengal Year Book, for a copy of that publication. This is the result of the first attempt ever made to supply the people of Bengal with a book of general information written in Bengali. It contains chapters on the following subjects :—The Origin of the Bengali Era or *Shal*; the making of yearly almanacs; Indian Principalities, and the forms of Government there; the Eleven Divisions of the British Empire; the Presidency of Madras; of Bombay; the Central Provinces; the Berars; the Panjab; the N. W. Provinces; the Presidency of Bengal; the Population of Bengal; the Independent States; the Tributary and Allied States; Education; Agriculture; Trade; Minerals; Railways; Roads; Post Offices; Telegraph Lines; Municipalities; Joint-Stock Companies; Loan Offices; Annuity Funds; Life Insurance Offices; Savings' Banks; Money Order Offices; Newspapers and Printing Presses; Political Associations; Social, and other kinds of useful institutions; Places that are worth seeing. And the book winds up with short sketches of the lives of some of our eminent living men. Now the fullest amount of information on all these numerous subjects could not be expected in the compass of a single and hastily-written volume. But much that is useful is given. The book extends over 250 pages of pretty closely printed matter, and is priced two rupees. . . . Of course, the book is not faultless, and many deficiencies might be easily pointed out. But the writer in a modest preface freely admits this, and disarms all hostile criticism. We are the more glad to welcome this publication as it is written by a Brahmo, and one whose hands are tolerably full with other kinds of patriotic work.”

2. The Romance of Language. By Krishna Bihari Sen, M.A., [late] Principal of the Maharajah's College, Jeypore. Calcutta : Indian Mirror Press, 1876.—This is an enthusiastic lecture by Mr. Sen's younger brother, now joint editor of the *Indian Mirror*. The Calcutta *Englishman* reviews it thus :—“ It tells in simple language, suited to the Jeypore students to whom it is addressed, the

now familiar tale of the community between the principal languages of Europe and India. The writer's remarks on the effect of the difference of language in fostering race-antagonism are interesting and true, and his essay is marked by a broad and philosophic spirit, which is highly creditable to him."

3. *Mitra Kabya*. Poems by Ananda Chandra Mitra. Dacca : East Bengal Press. 1874.—*Helena Kabya*. Helen [of Troy]; a Poem, with annotations. By A. C. Mitra. Mymensingh : Bhāratamihira Press. 1876.—*Sabhyatār bhinna murtti*, &c. Civilization under different aspects in Ancient India and Modern Europe. By A. C. Mitra. (Same press and date.)—I hope to notice the contents of these pamphlets on a future occasion.

4. *Hafiz*. Select Translations from the original Persian of Hafiz. Calcutta : Indian Mirror Press. 1877.—A neat Bengali pamphlet of 42 pages. The Dacca *East* writes of it thus : "It is with unfeigned pleasure that we greet the translation of some of the *gazals* of Hafiz. Its author, who would fain remain behind the screen, . . . has spared no pains to preserve the poetical excellences of the original. We believe there is no other book of its kind in the whole range of our Bengali literature."

5. We next note with pleasure the name of Ramkrishna Gopal Bhandarkar, M.A., Professor of Oriental Languages in Elphinstone College, Bombay, who contributed to the London International Oriental Congress of 1874 an interesting paper (duly printed in the *Transactions*) on the Buddhist Inscriptions in the Nassick Caves, and who has otherwise taken part in Oriental discussions with Europeans. He has long been a member of the Prarthana Somaj of Bombay, where he delivered a sermon at the last anniversary.

6. "Mr. M. G. Ranade, M.A., Sub-judge of Puna," says the *Indian Mirror* of April 15, 1877, "has published a treatise entitled 'A Revenue Manual of the British Empire in India.'" He is a leading member of the Prarthana Somaj of Puna.

7. *The Saddarshana-Chintanikā*, or, Studies in Indian Philosophy. A monthly publication, stating and explaining the Aphorisms of the Six Schools of Indian Philosophy, with their translation into Marathi and English. Puna : printed at the "Dnyan Prakash" Press. Parts 1 to 8 (January to August), 1877.

This elaborate and enterprising work is now appearing monthly, under the editorship of a learned and zealous member of the Puna Somaj, who apparently prefers to be anonymous for the present. In an interesting Introduction, he takes a rapid glance at the different systems of speculation and logic which have followed each other in India, and concludes by stating that in the present prevailing method of interpreting the ancient writings, the first maxim is "to

support customs and social institutions as they exist at present, without any attention to their origin."

"The two systems of logic—formal logic for the investigation of truth, and exegetical logic for the interpretation of documents of recognized authority—are generally confounded. The spirit of adjustment (Vyavasthá) which can harmonize all the texts scattered throughout the voluminous literature developed by the ancient Aryas of India, characterizes this school. At the present time, however, when the spirit of thorough investigation exists or ought to exist, and when aspirations for the advancement of the nationalities in India require the investigation of the philosophy and logic of our ancestors, we have thought it proper to present the reader with a translation of the systems of philosophy in India."—"N.B. It is our intention to indicate the modern philosophical ideas of Europe in foot-notes, as occasion arises, either by way of comparison or contrast, so that they may be popularized in this country, and that our countrymen may adopt them. We need not state that modern philosophy and the material prosperity of Europe are inseparably connected."

These passages will indicate the ethical standpoint from which the author has conceived his work. The manner in which he is carrying it out is very interesting, and deserves a full account, which I regret to be unable to give in this present *Year-Book*. But I have the pleasure of adding that Professors Max Müller and Monier Williams have expressed their cordial approval of the "Studies," and that "many of the most prominent members of native society in Bombay [Presidency], as well as scholars in Madras and Bengal, support the work." It has also been well received by the press in India, and evidently meets a real want for Indian students. As the *Indian Evangelical Review* well observes, "When we see native scholars giving their attention to literary enterprises like these, and carefully editing the religious and philosophical classics of their own land, we rejoice to see that they are beginning to turn their attention to a sphere of investigation which is peculiarly theirs, and in which they are capable of doing excellent service."

### 3. PERIODICAL LITERATURE.

Lastly, I append a list of all the periodicals now appearing under Brahma editorship, of which I have any knowledge,—a list which is, I believe, not far from complete.

Place of Publication.	Name of Journal.	Language.	Period and Subject.	Editor or Proprietor.
Calcutta.	Tattvabodhini Patrikā.	Bengali.	Monthly religious newspaper.	} Adi Somaj. Brahmo Somaj of India. { Narendro Nath Sen and { Krishna Bihari Sen, M.A. Protáp Chunder Mozoomdar.
	National Paper.	English.	Weekly general " "	
	Dharma Tatva.	Bengali.	Fortnightly religious " "	
	Indian Mirror (Daily).	English.	Daily general " "	} Indian Reform Association. Siva Nath Shastri, M.A. Srináth Datta.
	Ibid, Sunday Edition.	" English and Bengali.	Weekly religious " "	
	Theistic Annual.	Bengali.	Yearly religious magazine.	
	Sulabh Samákhār (Cheap News).	Bengali.	Weekly social and educational newspaper.	} Siva Nath Shastri, M.A. Srináth Datta.
	Bámabodhini Patrikā.	" Bengali and English.	Monthly magazine for the instruction of women.	
	Samadarsi or Liberal	Bengali.	Monthly Theistic magazine.	
	Ryabasi (Business Journal).	" Bengali.	Monthly journal of agriculture, commerce, and manufactures.	} Organ of the Dacca B.S. Káli Náráyan Roy.
Dacca.	Bangabandhu (Friend of Bengal).	" English.	Fortnightly religious newspaper.	
	The East.	Bengali.	Weekly general and religious newspaper.	
Mymen-singh.	Dharma Prakash.	Bengali.	Monthly religious magazine.	} Dino Nath Kurmakár and Chandra Mohan Kurmakár. Pandit Shiva Náráin.
Lahore.	Hindu Bandhio (Indian Friend).	Urdu and Hindi.	Monthly religious journal.	
Bombay.	Subodha Patriká (Good Things).	Marathi and Guzerati.	Weekly cheap journal.	
				Bombay Theistic Association.

These brief notes on Literature in the Brahmo Somaj convey but a very imperfect view of the facts; but they will at least bear witness to the mental activity which Brahmoism has aroused in its votaries. I next proceed to lay before the English reader a short series of selections from Brahmo Literature (properly so called), which will throw some light upon the inner recesses of Brahmic religious life.

## SELECTIONS FROM BRAHMO LITERATURE.

### 1. THE HINDU AND THE EUROPEAN.

(Abridged from the *Theistic Annual* of 1877.)

Recent events have brought into prominence certain special characteristics of religious life which cannot but exercise great influence upon the future of our movement. The Hindu type of piety, as forming a distinct ideal, out of which to mould the character and aspirations of men at the present time—men who have ceased to believe in Hinduism as a religion, and even formally given up the privilege of claiming the Hindu name in a religious sense, though that name includes all forms of conflicting opinion, and hostile sects beyond number,—presents an interesting subject of study, and problems which have not yet been solved by the Brahmo Somaj. On the other hand, the European standards of religious culture which pervade the history, principles, and plans of life hitherto laid down by our church, and which in fact underlie almost all the social and moral influences that work together to re-make and revivify educated Hindu society in these times, contain within them germs and potencies of truth, life, and progress which we cannot with any show of consistency now set aside. That the future of Indian society and religion cannot be a reproduction of European dogmas and methods of life, seems almost to be an axiomatic truth. And it appears equally true that the spirit of the age, its endless formations and developments on every side, cannot be confined within the time-expired boundaries and rigid ordinations of Hindu law-givers, or the authorized principles of Hindu philosophy and custom. \* \*

With these considerations present in our mind, we cannot but view with interest and concern the greater attention devoted by our leaders to embody amongst themselves in a practical and intelligible shape some of the cardinal principles, ideas, and forms of religion which have been, or now are prevalent in this country. We are warned, and with good reason too, that the atmosphere of Hindu

thought has been in every age perfectly inimical to the growth of foreign influences and virtues of all sorts, and unless we are exceptionally careful to rear in the midst of ourselves the outside aids and sympathies which have done so much to develop our movement and its various branches, we may gradually lose the many-sidedness and catholicity of character which distinguishes us from all other churches and organizations in the world. The valuable agencies of life, thought, and feeling imparted to us from the West must multiply and deepen, and invigorate the roots of our character and our work. It will be perfectly suicidal if they are suffered to grow feeble and inoperative, and if the departments of our organization to which they relate consequently languish, shrink, and collapse altogether. And there is not much doubt that this result will follow, unless we are careful enough to combine the spirit of the East and West in all our endeavours after spiritual and practical life. The reconciliation of the varying standards of religious culture prevalent among these two important sections of the human race is a problem whose solution must some day be presented by the Brahmo Somaj, if that institution is to prove true to its mission. The progress yet made towards that solution cannot be said to be very great, but every step in advance is important, and we need not make any apology, we suppose, to set down one or two thoughts that occur to us on the subject.

Dissociating religion from all accidents and local accretions of meaning, its essence will be found to lie in spiritual union with the Divine Spirit. Of course, we are not supposed to exclude any branch of our duties to ourselves, or to the world at large, when we aspire after such union. It includes the healthy action of the mind, heart, and will, all aspirations, views, and affections, all the relations of individual and collective life that may be thought of. When St. Paul utters his well-known words—"In Him we live, move, and have our being," when the author of the *Bhagavat Gita* speaks of our being "soul-united" with the Deity, they express the essence of true religion. Some thinkers have tried to draw our attention to the close and surprising similarity which has been found to exist between widely different systems of religion, and with characteristic unwisdom attempted very hard to prove the prevalence of something like a universal habit of plagiarism among the pious founders of men's faith. The large amount of scholarship expended to substantiate this unfortunate charge, might have been far better applied, not in exposing the verbal analogies among writers on similar subjects, but the union of heart which their subjects had created in them. Perhaps no extent of mere scholarship is competent to perceive the intense and wonderful harmony that pervades the inner existence of souls inspired with a common enthusiasm for anything truly great. And when, as in the case of religious men, the Object of that enthusiasm is common, and presents a depth of

soul in which unspeakable beauty, blessedness, truth, and light mingle in an Infinite Personality which absorbs everything in its vastness and attractiveness, the impulse imparted by the two-fold union strikes out of the chords of humanity a harmony with which the whole heaven and earth become full. What wonder, then, that those men who, in different countries and ages, have heard within their souls the celestial music of united affection and will with the Father of truth and goodness, should plead their beautiful experiences in words, which despite the accidents of time and place, are fragrant with a kindred sweetness, and bright with a congenial glow? There is a close family-likeness between souls that have found their home and their reconciliation in God. It is in this sense that we so often hear that union with God most surely leads to union with mankind. And, therefore, we think, we can safely maintain that the East and the West can be reunited in spiritual union, when they are both united with the Eternal Source of truth and light.

[Here follows an elaborate sketch of the chief phases of Hindu religious life, which the writer then proceeds to sum up as follows.]

After a general analysis of the Hindu religion, therefore, as we find it, we may resolve the tendencies of the national mind, first, into a natural proneness to all-absorbing contemplation, a calm and intense communion (*yoga*) with the omni-active and all-pervading Spirit of the universe; and secondly, into a proneness to emotional fervour, and tender love of God (*bhakti*), manifested by the whole devotional literature of the country from very early times. The tendency to renounce the world and encounter physical sufferings for the sake of salvation (*bairagya*) is the common condition of attaining maturity in every department of religious pursuit. The service or *shaba* rendered to holy men is also a common characteristic of all schools. And the great devotion to intellectual soundness, shown and fostered at all times, has been considered equally important by all systems of religious speculation in the country. Now the doctrines which have resulted from these tendencies have often been characterized by their extravagance, but even the extremes to which they have been carried serve to distinguish the predominant traits lying at the bottom of the whole fabric of Hindu thought and faith. They suggest important lessons as to the future religion which we believe will re-unite the scattered millions of the Indian population.

We are far from maintaining that the religious history of Europe does not present parallel tendencies and processes of development to what we have attempted to describe above. The inward operations of the human soul which seeks union with the Spirit Supreme, seem to reproduce themselves, times without number, both in the East and West, though in perfect independence of each



other, and often with those local and national peculiarities which are inseparable from natural and free developments. The readers of the life and works of St. Augustine cannot but be strongly impressed with the close and marked similarities which the glowing spirituality of that wonderful man presents to the spiritual and enraptured utterances of some of the Upanishads. The essence of true communion or *yoga* is manifest in both alike. In the Sanskrit writings it is sublimated into the accustomed pantheism of all Hindus' speculations, and in the heroic African saint it retains all the fragrance and freshness of a deep and natural devotion. The Augustinian type of idealism, the meditative spirituality which finds the centre of all forms of life and beauty, joy and sanctity, in the Perfect Source of universal and manifold being, can only be likened to the profound realization of the meaning of all existence which the ancient Hindu arrived at in the regions of the inner spirit. Then again, the powerful and almost supernatural upheaval of religious life in the love and "friendship" to God, which distinguished the beliefs and speculations of great German minds in the fourteenth century when the differences between the Papal and Imperial Courts plunged the whole population of Germany in horrible trials and sufferings, reminds one of nothing so much as the mental phenomena which followed at various times the revival and propagation of the doctrines of Kabir and Chaitanya. The speculations of Eckart, Tauler, and Nicholas of Basle, and the author of "Theologia Germanica," the beautiful teachings of that singular book "The Imitation of Christ," by whomsoever written, can find parallel only in the history of the Vaishnavas. If any modern sect of Christians, psychologically considered, can exercise any real influence upon the minds of people in this country, it is the ardent denomination of Wesleyans, in whom the Hindu doctrine of the love of God finds very fair representation. No one outside the pale of our society can form any adequate notion of the admiration in which the missionaries of the Roman Catholic Church are held in the popular mind by their simple and rigorous habits of personal life. Painful and damaging reports are sedulously circulated against these hardy champions of Christianity by their Protestant brethren, but the Hindu's natural instinct of appreciating the right worth of religious men finds out without much difficulty that the ascetic *Bairagya* of the Roman Catholic priest is much more favourable to the propagation of the Christian faith in India, than the self-indulgent ease of reformed sectarians who are apt in criticism, but backward in self-sacrifice. The whole institution of monasticism has the Hindu spirit and idea in it; the vows of purity, poverty, and obedience are essentially Hindu in conception. In the department of intellectual subtlety also, the speculations of the Schoolmen completely equal the elaborations of the Sankhya and Nya philosophy, and the metaphysical and theological abstractions

of Europe and of India have led to quite an approximate extent of absurdity and mischief.

But nevertheless Europe has her exclusive peculiarities. The organization of a great community under the authority and guidance of a Central Church brings into existence powers of combination, individual and social activities, moral and physical resources, and practical developments of all kinds which, isolated into small groups and individual thinkers, we have but seldom realized in India. Religion has been actually organized into a Kingdom in Europe, and though its history and internal affairs have not closely resembled the ideas of the Kingdom of Heaven, whose arrival the founder of the Christian faith so gloriously announced, yet there is no doubt that the vast means, adaptations, and appliances, the close watchfulness, the control over the principalities and populations of the world, requisite to keep such a kingdom in order, have deeply and essentially and for ever modified the religious position of the European. All this entails a discipline and strong exercise of the element of manliness and will in the human mind which binds up and calls out the practical decisions and active energies of the character. A European minister of religion, say like Fenelon or Jeremy Taylor, a European religious reformer, say like Luther or Savonarola, would perhaps have many traits of character in common with the Hindu *sadhak* and *guru*, but there would be political, social, personal, and above all, moral differences of a very serious character. Consequent upon the ideas and principles imbibed by them, and assimilated into their nature by the influence of their ecclesiastical and social surroundings, as well as the practical demands made upon them by their congregation, their government, their church, and the world at large, there will be a peculiar determination and decision of character, a peculiar culture of the will and active faculties in them, unmatched by anything we can here show. And every movement, whether here or elsewhere, that purposes to organize itself into a Central Church, and not into a mere fraternity of retired devotees and self-absorbed mystics, wanting to regulate and govern the social, moral, and domestic affairs of its members, has to learn great lessons from the singular experiences of the European Church. The position of the Brahmo Somaj, as a church organization, must be to some extent governed by European influences here.

Then, again, the whole religion of Europe, though it is such a gigantic system, moves round a human centre. The life and death of Christ, his precepts, and spirit, set forth with tolerable definiteness and certainty, form a focus into which the various lines and departments of religious life converge, and from which they spread out influences, which go down into the very depths of the national and individual soul. But in India there are so many figures, and so many groups, and the influences coming therefrom are so much

distorted and broken through uncongenial mediums, they come so very much more in the shape of sentiments and isolated sayings than as a combined system of personal life serving as a model to general society, that the force and integrity of a human centre are all but lost upon the people. There are, again, local and exclusive centres in the saints and good men who have founded different denominations in Christendom, but all these are governed by the central figure who, according to the European's belief, represents the will of God on earth. He knows definitely what to aspire after; he has a clear and recognized model after which to fashion his desires and deeds, a personal standard of life and death, of love and work, of blessedness and glory. And a common aspiration and struggling after a common ideal give a solidarity of sympathy which constitutes another very peculiar feature of European religion. Whether and how far such a principle can be adopted in this country, or in the midst of the Brahmo Somaj, it is for those who are concerned to decide. Our duty ends in pointing out an essential feature of the success, progress, and prosperity of European religion. \* \*

We have thus very hastily and imperfectly passed through the chief features of the religious life of men in this country, and in Europe. That some combination of these characteristics in the future religion of India must take place we cannot doubt, and that this combination, when it takes place, must be modified in harmony with the national taste, tendencies, and peculiarities of the Hindu character is equally clear to us. But the combination of the various elements of character presented by great nations and continents, is perfectly beyond the power of human agencies to effect. And even if the genius of any single individual, or any body of men, were able to perform this marvel, it would neither be natural, nor abiding. The greatest theories and organizations in matters like this have failed utterly. Let it not be understood by any one, therefore, that the leaders of the Brahmo Somaj have been making endeavours to effect a theological synthesis, an experiment at saving the millions of this country by the mere efficacy of a spiritual eclecticism. It is not so. The commencement and the completion of the religious destinies of men and nations lie with a Higher Will. The fusion of influences, systems, and conflicting elements of character is effected by the burning fire of inspiration which He alone can kindle in the heart. The silent growth of the spirit of holiness and truth within by the secret and fostering grace of Heaven can in the end unite all. We can but watch the signs of the times, pray faithfully, and be true to ourselves, and to our nation. And we can hope and rest in the conviction that through the merciful guidance of the Father of all truth, and the help and encouragement of good men, the Brahmo Somaj will profit by the teachings of the religious history of India and of Europe.

## 2. AN ANNIVERSARY THANKSGIVING.

BY BABU BANGA CHANDRA ROY.

“ We worship Him who ever and anon sayeth ‘ *I am.*’ ”

On the happy and sacred occasion of the Thirtieth Anniversary of our Church, the East Bengal Brahmo Somaj, it is but proper and desirable that I should dwell upon this most important theme to-night. The text I have taken for the subject of my sermon is from the Hindu Scriptures, and is evidently a very convincing proof of the fact that Hinduism had its origin from pure Theism. The word worship is used here in the sense we Brahmos use the word *Upashana*, which does not only mean our spiritual communion with the Holy Spirit of God when engaged in devotion, but also our unconditional surrender to His holy will in our life, *i.e.*, in our thoughts, feelings, words, and actions. “ Love to God and doing what He loveth is His worship.” This is the highest ideal of our religious life. The Living God, in order that we may be in a position to hold communion with His spirit and love Him, ever and anon sayeth “ *I am* ” ; and in order that we may express our love to Him by doing what He loveth, “ He worketh in us both to will and to do.” Behold, direct Divine Revelation and Inspiration are the two pillars upon which Brahmoism stands. Not to be ready to unconditionally surrender to the Divine Will is to offend the Divine Spirit and to be in opposition to it, and, as a matter of course, to be unworthy of holy communion with the Divinity. This is the state of impurity in which a sinner lives and is unable to hold communion with the Holy of Holies. It is by our endeavours (I mean, of course, such endeavours as we make under Divine Grace) to be obedient to the will of God and to hold communion with Him that we must expect to be restored to that state of purity in which reunion with Him becomes possible. This is what is meant by the English word religion ; and to realize this union of our souls with the Soul of souls is the end-all of our worship as sinners.

It is this latter kind of worship that we Brahmos have been year after year, practising, publicly in the Mandir, privately by ourselves—Alone to the Alone,—in our families, and with brothers and sisters together in the East Bengal Asram. Have I said *we have been practising* ? I should say rather, we have been endeavouring to practise Divine worship according to the light vouchsafed us from above. Heaven’s light is our only guide. It is in the light of Heaven that we endeavour also to study such scriptures as are available, and above all, the lives of holy men and women, the prophets and apostles, the saints and martyrs and other religious reformers, whose foot-prints in the thorny and narrow road of salvation here below, remind us that we also can be saved from sin by endeavouring to be again at one with the Divine Will, which the

word atonement means,—or in other words, by endeavouring to be in such an attitude in relation to God that we may worship Him in spirit and in truth. To believe, or rather to give intellectual assent to the proposition—"God exists"—and be thereby deluded with the idea that we believe in the existence of God, is one thing: and to actually realize that existence in the recesses of our hearts by hearing the spirit-stirring Divine Voice "I am," is quite another thing. The effect of this on a sinner's life is altogether marvellous, nay miraculous, in the true sense of the word, for it regenerates the soul. We lay greater stress on the realization of the Object of our worship than on the mere belief in His existence. We do not care to believe in a logical or metaphysical deity, but we most anxiously seek the Living God, the "I am" of the venerable Moses,—“my Father in Heaven” of the noble Jesus,—“The One without a second” of the faithful Mahomed,—“The merciful Hari” of the loving Chaitanya,—“The most fatherly of fathers” of our most revered Yogis and Rishis, and the *Satyam*, the “True Being” of all the Theists that have been and that still are treading the earth. In fact, we most anxiously seek the Living God who is now and here. It is the Hearing God, the Answering God, the Self-manifesting and the human-soul-inspiring God we most anxiously seek. If, once for all, such a God revealeth Himself in the inmost recesses of the sinner's heart, he becomes strong in the strength of the Living God, wise in His wisdom, pure in His purity, and there flashes in the heart the light of the divine countenance, as it were, which chases away darkness in the twinkling of an eye. Such a realization of the Divine Being objectively and of His influence in the heart subjectively is what we most care for in our worship. So long as God does not reveal Himself to us in the inmost recesses of our hearts and breathe therein an altogether new life, we Brahmos think it impossible to worship Him in spirit and in truth. What we actually do and can do before this is simply to kneel down in prayerful attitude and take His name in perfect faith, and hope that in fulness of time, when it shall please Him, God will reveal Himself to us, and in the meantime, He will lead us in the way we should go, and also to the company of such men and women as may prove so many living helps to us in our onward march towards Heaven, in case we first of all seek, with singleness of mind and heart, God's kingdom and His righteousness.

I must, therefore, on the happy occasion of our anniversary, proclaim to you all, my European sympathizers and my educated countrymen, that the Living God, the Friend of sinners, has been actually leading us, year after year, as it were, by the hand, and it is simply for this reason that we Brahmos, sinful as we still are, rejoice in God, and glorify His holy name. . . . The history of our Church is altogether the history of the manner in which the Living God who ever and anon sayeth “I am” has actually dealt with a

body of sinners here in East Bengal. I can, without any fear of contradiction, go to the length of affirming that had it not pleased God to reveal Himself in the inmost recesses of our hearts as our Merciful Saviour and Lord, we could not have withstood the practical materialistic tendency of the age we live in, and much less could we have endeavoured, day after day, week after week, month after month, and year after year, to worship Him. . . . Such is His never-failing, never-ceasing mercy to His sinful children, and such is His readiness, nay, such is His forwardness to receive them back, that He takes up His children, sinful as they are, by the hair, and places them in such an attitude in relation to Himself that for the time being they find themselves altogether in a different sphere of life, in which the Living God reveals Himself to them, and by His influence turns their hearts into so many temples of His. Does it appear to any present here that, under pretence of glorifying God's works in and among us, I have gone so far as to flatter my church and my friends? Far be it from me. On the contrary, I have sorrowful tales to tell which cry shame to us. . . . But this only the more clearly proves the redeeming mercy of God, for He holds out the light of hope of complete redemption before our eyes of faith, by actually working out partial redemption in us, and enabling us to see clearly that our present lives fall by far short of the heavenly life which we are destined to attain. One word more. Is it only to a handful of men and women that the promise of reconciliation and the hope of redemption are held out? No, never. Our God is the Merciful Saviour of all—all my countrymen and countrywomen, nay, of all the sinners in the wide world. As He ever and anon sayeth "I am," so doth He ever and anon hold out the promise of reconciliation and the hope of redemption to all sinners, however vile. The fault is ours that we reject His gracious invitation. May we all cease to do so is my earnest prayer on the sacred occasion of the Thirtieth Anniversary of our Church,—our spiritual home here below. Amen.

### 3. MEDITATIONS AND PRAYERS.

From the *Theistic Annals* of 1873, 1875, and 1876.

There is a blessedness, past expression, in feeling that God has been bountiful to me throughout. I have no complaint to make against His dispensations; his dealings have been full of mercy to me. Who knew before, Lord, that Thou didst love me so! Whenever a difficulty came, I asked myself as to who could deliver me? Would my God, could He safely get me out of this difficulty? Here is a trial for my faith, here is a trial for God's mercy; so cried my unbelieving heart. When the difficulty came to a crisis, and just when my heart was palpitating with anxiety and fear, I was delivered, men say by accident, but I declare by the faithfulness of

God's mercy! Many such difficulties have come and gone: many times have I faltered and fallen to the dust, but always in His grace have I found cause to be thankful. If it were in the power of difficulties and temptations to destroy me, I should have long ere this ceased to exist. But no, the Lord has spared me for His own purpose, spared me, poor worm that I am. Many are the miracles which have solved my moral difficulties — nay, not moral only, but physical difficulties also. Shall I then hesitate to put my trust in God's promise? Men threatened me, they discouraged me, they laughed at my ambition, they trembled for my safety. They very well might. But I wonder to think how my God has carried me safely through. It is a blessed thought, it is a cheering, strengthening thought. May such peaceful inward experiences be multiplied in the life of every Theist.

---

My brother, let your relation with your God be hidden and deep. Have secrets in your mind which you can confide to Him alone. Have a real and unknown source of joy in Him, unknown to all but yourself. Blessed is he who can fall back upon his God in secret. Blessed is he whose heart has a secret nobleness and dignity in his Father's assurances. Apart from the unsteady ground of human sympathy, apart from the deceiving comforts of the world, build your house of joy deep in your own being, where God shall visit you in the still hours of darkness and silence. True spirituality is unspoken; it is perceived, but seldom expressed, or if expressed, it runs underneath, and not over the surface of words.

#### SELF-RENUNCIATION.

##### I.

My Father, behold my heart is abashed in Thy presence: I cannot stand upon my feet. How shall I be true to Thy demands, how shall I submerge myself in Thy bounteous will? Carry me onward to the poor and peaceless. Carry me into the house of sorrow and into the land of desolation, because my mouth is eager to speak Thy word. From this moment let all selfish fears, hopes, joys, and anxieties flee; let me live for Thee, and for others.

---

Thy heart's prayer I will accept, my blessings attend thee.

##### II.

My Father, often hast Thou reproved me for my selfishness and my pride. I would not confess my sins before Thee. I would not know Thy voice. Now I acknowledge that my love of self has been too great, and my vanity very great also. I would not give honour where honour is due, and submission with me has been

difficult. Now, O Father! I submit and renounce myself. My sorrow and anxiety have been too much, and my fears and surmises know no end. Human pity seems to fly from me, and human love is useless. My God! I submit to Thee. Henceforward I look to Thee, and all my troubles, fears, and doubts are at an end. My God! let there be nothing on earth that can move me from Thee.

---

My son! I will be to thee a home. Thou shalt live in me and with me, thou and thine. And I will calm thy fears, and give thee to rejoice.

---

#### TRUST AND SERVICE.

I would willingly put my trust in Thee, Oh my good Lord; how all things seem bright when my loving reliance is placed upon Thee. Thou dost cause Thy light to spring out of the darkness of my soul, wisdom and order out of confusion. Thou dost deliver me from the hands of mine own sin. Father, I will love Thee, and I will serve Thee, in the far foreign country, and in the land of my people. Reveal unto me the circumstances and conditions under which Thy service is possible to me. Thou knowest there are many events, objects, and men that stand in the way of Thy servant. I shall have to work in the face of these obstacles; show me, therefore, the way by which I may keep the vow of my life. I will wait patiently to know Thy will. If it be Thy pleasure that I should always labour as I now do, in the midst of adverse circumstances, Lord, be it so. If Thou dost call me into the midst of other circumstances more favourable, Lord, Thy will be done. But at all times deign to accept my trust and service, and enable me to live to Thy glory.

---

#### THANKSGIVING AND PRAYERS.

Lord! Thou hast chosen to raise the faltering and strengthen the weak; how can I sufficiently thank Thee? When I undertook Thy service, I did not know that Thou could'st or would'st do so much for me. But I find now that no human expectation can measure Thy mercy, and my unbelief is crushed before its magnitude. I was ignorant that Thou had'st cast around me the hallowed light of Thy special providence; I had no knowledge that Thou wert so near to me. I was very impure; Thou hast often sanctified me in Thy purity. I was sorrow-stricken; Thou hast filled mine eyes with tears of joy. My tongue loves to declare Thy glory. My heart rejoices to feel Thy goodness and greatness. Lord, take me where Thy faithful servants sing Thy glory: give me the heart to praise Thee and serve Thee.



## 4. HYMNS, FROM THE BENGALI.

(To render in English the peculiar beauty and sweetness of these metrical Bengali hymns is not possible ; but the following prose versions convey the ideas with fair accuracy. The originals are Hymns 1, 5, 144, 238, and 219 of the *Brahmo Sangit o Sanhitan*, noticed on p. 33.)

## HYMN 1.

O sing the name of Him  
Who created this house of the Universe ;  
Of His mercy there is no end,  
It pours in eternal showers.

His light shines throughout the sky,  
His glory displays itself in the peerless universe ;  
His love is seen in blossoming forests,  
And in the colour of freshly-blown flowers.

His name is the touchstone  
Which removes the distress of the sinner's heart ;  
His favour abides as peace in the heart of the pious.  
He is eternal, immutable ;  
His majesty is boundless ;  
In describing His power  
Understanding and speech fail.

## HYMN 5.

The Father is the ocean of mercy, the abode of compassion :  
O my soul, forget Him not ; forget Him never.

Oh ! in disease, in distress, in sin, in affliction,  
He remains present with you ;  
He does not depart, nor forsake the feeble child.

Having opened the doors of the heart,  
Call Him by the name of " Father :"  
Make the offerings of love ;  
Behold Him !

## HYMN 144.

Glory be to Thee, thou Cause of all !  
Life of the Universe, Lord of Creation, and Saviour of the world.

O God of all, thou Great Supreme !  
Who can comprehend Thy thoughts ?

The sun has risen ; the firmament is floating on Thy fathomless love ;  
The flocks of birds sing Thy glory in the forests, entrancing the world.

O Lord of the Universe !  
Thy poor lowly creature bows at Thy feet.

## HYMN 238.

O Lord of the poor! vouchsafe this blessing  
 Unto Thy weak and helpless child,  
 That this tongue of mine may ever declare  
 The glory of truth in life and death.

Always may I hear Thy commandment on my bended head :  
 Always may I remain Thine obedient servant ;  
 From door to door with a fearless heart may I cry out  
 That the worst sinner is saved by Thy merciful name.

With unfeigned devotion will I serve Thee,  
 Nor ever listen to the counsels of vice.  
 Come what may, let life itself cease if it will,  
 But may Thy will be fulfilled in my life.

Ever may I accomplish my vow of truth ;  
 May " death or success " my motto be ;  
 In danger and death I will cry to Thee, my Father,  
 And take shelter at Thy fear-killing feet.

---

 HYMN 219. SANKIRTAN.

The Name of the Merciful sing ever, my tongue !  
 The heart will be soothed by virtue of the Name.  
 The salvation of man, the abode of happiness and praise are in His feet.  
 Say, who is there to help except that Helper for the poor ?

That Lord is the Way for sinners,  
 The Sustainer of the indigent, the Help of the helpless,  
 The Resource of the resourceless, the Saviour of the lowly.  
 By close of day and by close of night, celebrate His Name ;  
 That Name will bring you salvation :  
 You will gain beatitude, you will go to the region of bliss.

The blissful Name of the Merciful do thou accept :  
 Seeing the misery of the sinful, this Name the Father hath sent.  
 Continue ever faithful ; keep the Name entwined round your heart,  
     forsake it not ;  
 It is treasure for Heaven, keep it with care.

Look, look, and see the Father standing at the gate,  
 Calling in sweet tones, in fulness of affection,  
 With the *Amrita* of love in His hand !  
 He is come to take us to His mansion of blessedness ;  
 Come ye all with joy, sounding the Name with your voices.

Sing the Merciful with your lips, ye poor and miserable brethren,  
     all in unison.

At that sweet Name the stone melts, the ocean of love overflows ;  
 This Name is the treasure of the pious heart, the resource of the sinner ;  
 This Name, citizens, sing with joy in every house.

# STATISTICAL TABLES.

## 1. LIST OF THE BRAHMO SOMAJES IN 1877.

N.B.—Those Somajes which possess a meeting-house or Mandir of their own are marked by a \*; and those which have appointed one or more deputies to the Brahmo Representative Society are marked by a †.

BENGAL.			No.	Name of Somaj.	Date of Foundation.
No.	Name of Somaj.	Date of Foundation.	No.	Name of Somaj.	Date of Foundation.
1.	Calcutta, 1 (Adi Brahmo Somaj)* ..	1830	40.	Kaligacha .....	1867
2.	„ 2 (Brahmo Somaj of India)*† ..	1866	41.	Kissoregunge .....	1866
3.	Akna .....	1871	42.	Krishnagore .....	1844
4.	Bagachra .....	1864	43.	Malpara .....	1870
5.	Barahanagore*† .....	1865	44.	Moodially† .....	1873
6.	Baripur* .....	1867	45.	Moonshigunge† .....	1876
7.	Barisal*† .....	1861	46.	Moorshedabad† .....	1874
8.	Beaulea (Rajshaye) ....	1859	47.	Mymensingh*† .....	1853
9.	Behala* .....	1853	48.	Noakhally* .....	1872
10.	Berhampore .....	1864	49.	Osmanpore .....	1870
11.	Bhagulpore† .....	1863	50.	Pachumba† .....	1874
12.	Bhowanipore, 1* .....	1852	51.	Pubna .....	1867
13.	„ 2† .....	1874	52.	Rampore Hat† .....	1874
14.	Bogra*† .....	1858	53.	Ranchi† .....	1870
15.	Boluhati .....	1857	54.	Rungpore .....	1864
16.	Brahmanbaria*† .....	1863	55.	Santipore .....	1863
17.	Burdwan* .....	1857	56.	Selida .....	1867
18.	Cachar .....	1870	57.	Serajgunge† .....	1870
19.	Calna .....	1868	58.	Serampore .....	1862
20.	Chandernagore, 1* .....	1860	59.	Shapore .....	1865
21.	„ 2 .....	1872	60.	Sultangacha .....	1863
22.	Chinsura* .....	1864	61.	Sylhet† .....	1863
23.	Chittagong* .....	1850	BEHAR.—		
24.	Commilla† .....	1854	62.	Monghyr (Behar Brahmo Somaj)*† .....	1866
25.	Coomerkhally† .....	1848	63.	Gya*† .....	1867
26.	Connagore† .....	1863	64.	Jamalpore*† .....	1867
27.	Cooch Behar .....	1873	65.	Patna (Bankipore) .....	1866
28.	Dacca (Eastern Bengal Brahmo Somaj)*† ..	1846	ORISSA.—		
29.	Dinajepore .....	1870	66.	Balasore .....	1865
30.	Faridpore*† .....	1857	67.	Cuttack, 1 .....	1865
31.	Gourifa† .....	1875	68.	„ 2 (Utkal Brahmo Somaj)† .....	1869
32.	Gournagore † .....	1860	ASSAM.—		
33.	Harinabhi† .....	1869	69.	Gowalpara .....	1870
34.	Hazaribagh*† .....	1867	70.	Gowhatty* .....	1870
35.	Hooghly .....	1870	71.	Nowgong† .....	1870
36.	Howrah .....	1864	72.	Shillong† .....	1876
37.	Jhinadaha .....	1876	73.	Sibsagar .....	1866
38.	Julpigori .....	1870	74.	Tezapore† .....	1870
39.	Kakina .....	1870			

NORTH-WEST PROVINCES.			No.	Name of Somaj.	Date of Foundation.
No.	Name of Somaj.	Date of Foundation.			
75.	Allahabad, 1 .....	1864	90.	Ahmedabad* .....	1871
76.	" 2 (Northern India Brahmo Somaj) .....	1867	91.	Kaira .....	1876
77.	Agra (revived)† .....	1876	92.	Kolhapore .....	1875
78.	Bareilly† .....	1864	93.	Pandharpore .....	1874
79.	Cawnpore .....	1865	94.	Puna .....	1870
80.	Dehra Dhun† .....	1867	95.	Rajkote .....	1873
81.	Ghazi pore .....	1872	96.	Ratnaghiri .....	1869
82.	Gwalior .....	1872	97.	Sattara .....	1874
CENTRAL INDIA.			98.	Surat .....	1875
83.	Jabalpore (Central Provinces)† .....	1868	SINDH.—		
84.	Lucknow (Oudh Brahmo Somaj)*† .....	1867	99.	Hyderabad* .....	1869
THE PANJAB.			100.	Karachi .....	1869
85.	Lahore (Panjab Brahmo Somaj)† .....	1863	SOUTHERN INDIA.		
86.	Matihari† .....	1875	101.	Madras, first started as the Veda Somaj....	1864
87.	Multan .....	1875	Reconstituted as the Southern India Brahmo Somaj .....		
88.	Rawul Pindi† .....	1867	102.	Bangalore, 1 .....	1867
WESTERN INDIA.			103.	" 2 .....	1870
89.	Bombay (Prarthana Somaj)* .....	1867	104.	" 3 (Regimental Somaj) .....	1871
			105.	Bhownagar .....	1876
			106.	Mangalore .....	1870
			107.	Salem .....	1867

## 2. SPECIAL BRAHMO REGISTRARS FOR 1877.

Under the Native Marriage Act (III of 1872).

District of Calcutta.....	}	NORENDRO NATH SEN, 11 Old Post Office Street.
" Hooghly....		DURGA MOHUN DASS, 4 Strand, second floor.
" Backergunge		SHIB CHUNDER DEB.
" Dacca.....		JAGAT BANDHU LAHA.
" Mymensingh		GOBINDA CHUNDER DOSS.
" Assam.....		ANANDA NATH GHOSE.
		JAGAT CHUNDER DOSS.

The chief provisions of the Native Marriage Act are these:—

(1) the parties must be unmarried; (2) the bridegroom must have completed the age of eighteen and the bride that of fourteen; (3) they must not be related to each other within certain specified degrees; (4) if either party is under twenty-one, he or she (except in the case of a widow) must have the written consent of parent or guardian. Also, any one married under this Act is liable to penalties for bigamy if he or she should marry again during the lifetime of the other.

## 3. BRAHMO MARRIAGES FROM JANUARY 1876 TO JULY 1877.

Date.	Place.	Name.	Age.	Condition or Parentage.	Caste.
1876					
Feb. 2	Calcutta	MULLICK, Rati Kanta DEY, Kusum Kumari (Widow.)	28 16		Bráhmín. Káyastha.
Feb. 5	Delhi	GHOSAL, Chunder Shekhur SEN, Ráj Lakshmi	28 14	Clerk in a railway office. d. of Shib Chunder Sen of Delhi.	Bráhmín. Káyastha.
March 30	Calcutta	MULLICK, Gober Dhone (of Allahabad) MULLICK, Dakhyáni Debi	30 17	Dispensing Compounder. "An educated girl" of Bagachra.	Piráli Bráhmín. Ibid.
June 1	Dacca	SEN, Ambicá Charan GANGULI, Sudakhini	26 17	Professor of Chemistry in Krishnagore College. An advanced student of Dacca Adult F. School.	Vaidya. Kulin Bráhmín.
July 8	Calcutta	DATTA, Sarat Chandra SINGHA, Ráj Kumari	29 20	Dealer in homœopathic medicines. Pupil in F. N. School of the I. R. A.	Káyastha. Ibid.
July 25	Dacca	DAS, Jagat Chandra, B.L. (of Moddhyapara in Mymensingh) GUPTA, Soudámini Debi	30 16	Extra-Assistant Commis- sioner in Assam. 2nd d. of Káli Náráyan Guptá of Bhátpará, and student in 1st class of Dacca Adult F. School.	Vaidya. Ibid.
Aug. 31	Calcutta	DEB, Satya Pria BOSE, Sarat Kumari	19 14	Son of Shib Chunder Deb of Connagore. d. of Káli Nath Bose, and pupil of F. N. School of the I. R. A.	Káyastha. Ibid.
Oct.	Itna (District of Mymen- singh)	BISWAS, Chandra Mo- han BISWAS, Annadá Sun- dari	28 17	Village school Pandit. d. of Káli Kishore Biswás.	Bráhmín. Ibid.
Oct. 30	Mymen- singh	CHANDA, Srináth Bamá Sundari (Widow) née Ghose	27 20	2nd Pandit of the Local Government English School. Pupil of Dacca Adult Female School.	Káyastha. Ibid.

Date.	Place.	Name.	Age.	Condition or Parentage.	Caste.
Nov. 13	Dacca	NANDI, Kailás Chandra	27	Secretary of Dacca Brahmo Mission Society.	Kayastha.
		——— Bogalá Sundari	15	Pupil of Dacca Adult Female School.	Brahmin.
Dec. 9	Dhakuria near Bali-gunge	BANERJEE, Kailás Chandra (of Dacca)	24	Apothecary.	Bráhmín.
		CHOWDREY, Pria Bálá	14	Pupil of F. N. School of the I. R. A.	Kayastha.
Dec. 27	Calcutta	GUPTA, Parvati Charan (Widower)	35	Pleader at Purnea. (His first marriage in 1864 was the first Brahmo inter-marriage.)	Vaidya.
		BANERJEE, Sarnamoyi (Widow)	23	Pupil in the Bengal Ladies' School.	Kulin Brahmin.
1877 Feb. 17	Dacca	CHATTERJEE, Vishnu Charan	30	2nd Pandit of the Julpi-gori Normal School.	Bráhmín.
		——— Lucki Mony	19	Educated in Dacca and Calcutta.	Kayastha.
May 16	Kalikachain Tippera	SINGHA, Guru Doyal	25	Teacher in Commilla Government School.	Kayastha.
		NANDI, Gunu Moyi	18	Elder d. of Ananda Chandra Nandi.	Ibid.
Ibid.	Ibid.	DATTA, Dviya Dás, M.A.	23		Vaidya.
		NANDI, Mukta Keshi	16	Younger d. of A. C. Nandi.	Kayastha.
June 2	Calcutta	BANERJEE, Sasipada (Widower)	37	Inspecting Postmaster; Editor of the <i>Bharat Samaj</i> or "Indian Workman," &c.	Brahmin.
		SEN, Girizá Kumári (Widow)	26	Pupil in the Bengal Ladies' School.	Vaidya.
July 7	Lahore	———	21	"A Bengali Babu."	Brahmin.
		———	15	"A girl of the Khettry caste of the N. W. Provinces."	Khettry.

There was also a Brahmo marriage in the Panjab in 1876, but the only detail which has reached me is the name of the bridegroom,—Dowlat Ram, elder son of Lala Kulla Ram.

The two marriages at Kalikacha on May 16, 1877, and that at Lahore on July 7, 1877, were not registered under the Native Marriage Act; it does not appear why. But Brahmo marriage was for so many years an act above the law, that a sort of contempt for the legal form, as implying worldliness, had begun to grow up in some quarters before Act III of 1872 was passed. Probably the non-registration of these three recent marriages is owing to some relic of that sentiment. Whether the Brahmo marriage in the Panjab in 1876 was registered, I do not know; but I am not aware of the registration having been omitted in any case here given except in the three specified above.

## Editor's Table.

The following recent publications, issuing from or relating to the Brahmo Somaj, are hereby acknowledged with many thanks to the various authors or friends who have favoured me with them.

(A. From Calcutta.) *Sangit Sudhasindhu*.—Ocean of Sweet Song: or Songs on different subjects. Indian Mirror Press. July 1876.

*Dharma Bandhu*.—Friend of Religion. Translated from the Mahomedan work *Aksar Hedayet*. Same press and date.

The Romance of Language. A Lecture by Krishna Bihari Sen, M.A. 1876. (See *ante*, p. 35.)

Report of the Native Ladies' Normal School and Girls' School for the year 1876-76. Calcutta: Indian Mirror Press. 1876.

The Theistic Annual for 1877. Published on the occasion of the 47th Anniversary of the Brahmo Somaj. Edited by P. C. M. Calcutta: Brahmo Mission Office. 1877.

*Hafiz*.—Select [Bengali] Translations from the original Persian of Hafiz. 1877. (See *ante*, p. 36.)

Philosophy and Madness in Religion. A lecture delivered in the Town Hall, Calcutta, 3rd of March, 1877. [By Keshub Chunder Sen.] Calcutta: B. M. Office. 1877.

*Guru Gita*.—Counsels for Religious Teachers. By Dino Nath Banerjee. Calcutta: 1877.

The Religion of the Brahmo Somaj. Reprinted from the April No. (1877) of the *Calcutta Review*. B. M. Office. 1877.

Report of the Distribution of Prizes for 1877 at the Native Ladies' Normal School. Calcutta.

(B. From Dacca.) A Brief History of the Dacca Brahmo Somaj; published on its 28th Anniversary. December, 1874. Dacca: East Bengal Press.

*Satyamala*.—A Garland of Truths. July, 1875. Dacca: E. B. Press.

*Bairagya*.—An Essay read by Babu Durgá Dás Roy in the East Bengal Theatre, 25th of August, 1876.

Intemperance; a Lecture delivered at the (Dacca) Philanthropic Society, on Feb. 15, 1876. [By Babu Káli Náráyan Roy.] Dacca: E. B. Press. 1876.

(C. From Mymensingh.) Poems and Lecture by Anánda Chandra Mitra. Mymensingh: 1874 and 1876. (See *ante*, p. 36.)

*Dharma Prakash*.—Religious Magazine. A Monthly Journal. Nos. 1 to 9. Ashár 1876 to Phálgun 1877. Mymensingh: Bháratmihir Press.

(D. From Puna.) The Saddarshana-Chintaniká; or Studies in Indian Philosophy. Nos. 1 to 9. January to September, 1877. Puna: Printed at the "Dnyan-Prakásh" Press. (See *ante*, p. 36.)

(E. From Holland.) *Keshub Chunder Sen, de Hindos Theist*.—A Lecture by Rev. W. Francken, delivered before the Dutch Missionary Society. Published in *Geloof en Vrijheid* (Belief and Freedom), a monthly magazine. Rotterdam: D. J. P. Storm Lotz. 1875.

(F. From Germany.) *Protestantische Kirchenzeitung für das evangelische Deutschland*.—Protestant Church News for Evangelical Germany. Nos. for 12th of May and 17th of June, 1877. Translations of K. C. Sen's "Religious and Social Reformation (1868)" and "True Faith (1866)," by Dr. G. Karo.

*Die Reformbewegung des Brahmo Somadsch in Indien als Schranke des Missionswesens*.—The Reform Movement of the Brahmo Somaj in India, as limiting missionary action. A Lecture delivered in Baale, February 1877, by Christian Hönes, Deacon, of Weinsberg. Berlin: Carl Habel. 1877.

Buddhism and Christianity: The Chronology of the Hindus. Lectures in German by Nisi Kanta Chattopadhyaya. Published in the *Deutsche Wochenschrift* (German Weekly Journal), Nos. 1, 2, 11, 12, and 13. July and September, 1877. Leipzig: Carl Hildebrand. Thalstrasse 31.

Nb. III.

1878.

THE  
BRAHMO YEAR-BOOK

FOR 1878.

BRIEF RECORDS OF WORK AND LIFE

IN THE

THEISTIC CHURCHES OF INDIA.

EDITED BY SOPHIA DOBSON COLLET.

---

*Brahma kripāhi kevalam.*  
"God's mercy alone availeth."

---



WILLIAMS AND NORSGATE,  
14, HENRIETTA STREET, COVENT GARDEN, LONDON;  
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

---

1878.



PRINTED AT THE "MERCURY" PRESS,  
BEDFORD, ENGLAND.

# CONTENTS.

	PAGE.
ERRATA .. .. .	4
PREFACE .. .. .	5
RETROSPECT OF THE YEAR 1877-8 .. .. .	9
<i>The Schism in the Brahmo Somaj.</i>	
I. <i>Before the Marriage</i> .. .. .	9
The Maharaja of Kuch Behar .. .. .	9
Editorial .. .. .	9
Personal Protests .. .. .	11
Congregational Protests .. .. .	18
Three Calcutta Meetings .. .. .	24
Bridal Preparations .. .. .	28
II. <i>The Marriage</i> .. .. .	29
Editorial .. .. .	29
The Brahmo Marriage .. .. .	31
The Marriage at Kuch Behar .. .. .	31
The Kuch Behar Marriage .. .. .	32
The Maharaja's Departure for England .. .. .	33
Apologia Pro Keshava: Address to the Brahmo Public of India .. .. .	35
III. <i>After the Marriage</i> .. .. .	43
Editorial .. .. .	43
Gleanings .. .. .	44
The Congregational Meeting of March 21, 1878 .. .. .	45
Editorial .. .. .	54
Address to Mr. Sen .. .. .	55
Official Correspondence (between Babus Shib Chunder Deb and P. C. Mozoomdar) .. .. .	58
IV. <i>The Sadharan Brahmo Somaj</i> .. .. .	68
Inauguration of the Sadharan Brahmo Somaj .. .. .	68
The Statement .. .. .	71
Editorial .. .. .	75
V. <i>Summary and Review</i> .. .. .	76
The Adesh Question .. .. .	76
Social Ideals .. .. .	77
Revival and Reconstruction .. .. .	80
Concluding Remarks .. .. .	82
General Report .. .. .	84
STATISTICAL TABLES .. .. .	90
I. List of the Brahmo Somajes in 1878 .. .. .	90
II. Brahmo Marriage Registrars in 1878 .. .. .	91
III. Brahmo Marriages in 1877-8 .. .. .	92
IV. Periodicals under Brahmo Management in 1878 .. .. .	93
EDITOR'S TABLE .. .. .	94
GLOSSARY .. .. .	96

**ERRATA.**

Page 75, last line, for 25, read 19. Same page, 3rd line from the bottom, for *thirteen*, read *five more*.

## PREFACE.

The chief events of the last Brahmo year have been of a revolutionary nature. For the second time, the Brahmo Somaj has been divided by a schism. I have told the story, whenever possible, in the words of the parties themselves, giving all the important documents, on both sides, in full ; and I have endeavoured to compile the intermediate summaries with strict impartiality, and with the closest adherence to the original papers condensed. It now remains to add a few words as to the slight share which I have personally taken in the matter.

It is now more than a year since I received a letter from Babu Krishna Bihari Sen (Mr. Sen's younger brother), informing me of the impending match between his niece and the Maharaja of Kuch Behar. Much surprised and alarmed, I wrote back, urgently pleading against it, and pointing out (among other grave objections) that as the Marriage Act of 1872 was to be set aside in this case, the validity of the marriage could only be secured by idolatrous rites. I wrote still more urgently to Mr. Mozoomdar on the subject, more than once ; and in these pleadings I was joined by three friends, avowed Theists, and warm admirers of Mr. Sen. To one of these friends a reply came from Babu K. Bihari Sen, saying that the negotiations were broken off (but no letter from either of the Sens has reached me since). Our relief at this news was of short duration. On March 2, I received a long letter from Mr. Mozoomdar, announcing that the wedding-day was fixed, and endeavouring to reconcile us to the match. The news, which we had hitherto, for very shame, kept as quiet as possible, now became public, to the grief and astonishment of nearly all Mr. Sen's old friends ; indeed, it was heard by many with incredulity, until fresh tidings convinced them of the fact. A dark cloud seemed to have fallen upon the Brahmo Somaj, and we knew not what to hope or expect. But this did not last long. Within a fortnight of Mr. Mozoomdar's letter, came letters and papers from our well-known and long-esteemed friends, Mr. A. M. Bose of Calcutta, and Dr. P. K. Ray of Dacca, informing us of the excitement which the event had aroused in the Brahmo Somaj, and of the protests and remonstrances which it was calling forth all over Bengal. This was the beginning of a tide of information which soon poured in from various quarters, all tending to show that the issue was regarded as of vital importance by a large and influential portion of the Brahmo Somaj. From time to time I wrote brief summaries of the chief events, which were published in the London *Inquirer*. One of these, entitled "The Sadharan Brahmo Somaj" (July 6) drew a reply from the *Indian Mirror* (Aug. 11) in which the writer, after contradicting most of my statements, said,—“ Miss

Collet has unhappily identified herself with one side only. She has every right to do so . . . only those who care to have accurate information on the subject of the Brahmo Somaj must no longer accept her representations as embodying all the facts and principles of that movement." The compliment implied to my previous sketches by that "no longer" is far above my deserts. To represent *all* the facts and principles of a movement is what no distant foreigner can ever hope to do, though of course I have made that my endeavour. But is it true that a definite belief as to the right or wrong of a special act, or course of action, renders one a partisan in any sense in which that word is a reproach, or implies inability to do justice to both sides of a controversy thereupon? I cannot think so. At any rate, I have, in the following pages, done my best to hold the scales of justice with an even hand; and if any mistakes of importance to the main issues should be pointed out by reliable critics of whatever party, I will gladly insert the corrections in next year's Number.

It remains to notice briefly a few points, accidentally passed by in the course of the book.

I had marked for insertion Mr. Mozoomdar's long letter in the London *Inquirer* of June 8, but had only room to extract its most salient passages. This is the only paper of any importance on Mr. Sen's side which I have not given in full; but I trust that it has been read by at least half of my readers, as it was twice reprinted in India after its publication here.

A word should be said as to the attitude taken on the main question by the Indian Press. Readers in England are probably unaware of the intense excitement on this subject which was aroused among the general Indian public during last February and March. Of course many ill-natured comments and merciless satires appeared, and in a few instances, some very base things were said. But quite above the line of epigram and lampoon, there was, in the articles of the leading English and native journals, and in the superabundant letters with which those journals were deluged, a large amount of intelligent and fairly discriminating criticism which showed an almost unanimous consensus of opinion against Mr. Sen, both as to the marriage itself, and the plea of *Adesh* (or divine command) set up in its defence. I refer especially to such journals as the *Statesman*, the *Indian Daily News*, the *Indian Church Gazette*, the *Indian Tribune*, the *East*, the *Dacca Prakash*, the *Subodha Patrika*, &c. The broad common-sense view of the outside world, and the deeper religious feeling expressed by the Brahmo community, were both in accordance, and the question, in India, is now regarded as closed.

Of the disappointment felt by Mr. Sen's old friends in England I have already spoken; and this has been shared by several of his Continental sympathizers, two of whom have consequently countermanded orders for the publication of a joint translation of some of

Mr. Sen's writings, which was just about to appear. But I feel bound to add, that two other Continental gentlemen, and a few valued friends in England, dissent more or less widely from the general view, and deeply regret what one of the latter calls "the ready desertion of Mr. Sen's followers." This minority which, though small in numbers, is entitled to high individual respect, also holds that the old party is far more religious than the new one; and, on the whole, these friends see little good and less hope in the whole Protestant movement. The contents of the following pages will supply the best commentary upon this view which I have now time to make. I would especially call my friends' attention to the section on "Revival and Reconstruction" (p.p. 80-82), and the report from Barisal (p.p. 83-85), giving the calm and thoughtful impressions of a thoroughly religious and reliable provincial Brahmo upon the whole matter.

I much regret that the extreme length to which the history of the Schism has unavoidably extended, has left neither time nor space for the insertion of a variety of other matter which would have been much pleasanter reading. Of this I have spoken in the General Report. But the brief details there given must be supplemented by a Postscript, summarizing some interesting information which has, at the last moment, arrived from India.

1. A note from Chittagong accompanies a batch of pamphlets whose titles appear in the Editor's Table, and my correspondent informs me of a few slight alterations in the arrangement of the Somaj services, the chief of which is the following: "No separate service for the Brahmin ladies is held; now they join in our daily service."

2. From the English Report of the last General Meeting of the Sadharan Brahmo Somaj I take the following items. The Somaj is to have a President, Secretary, Assistant-Secretary, and Treasurer. The first and the last of these, for the current year, are Babus A. M. Bose and G. C. Mahalanabish; the other office-bearers, and the members of the General Committee appointed at the inaugural meeting on May 15, retain their posts till next annual meeting. The General Meetings are to take place once a year, at the January Anniversary (Maghotsab). Of the elaborate rules for the management of the Somaj I have no room to speak, and can only add that they bear the marks of a most earnest endeavour to construct a pure and strong Church.

(N.B. A careless blunder in my report of this meeting on p. 75 is duly noted in the Errata.)

3. Lastly, I have much pleasure in reporting that Mr. Sen's Indian Reform Association, of which nothing had been heard for a very long time, held a meeting on Oct. 25 (Mr. Sen in the chair), at which the thread was again taken up, and among other proceedings, the following are recorded.

"*Female Improvement Section*. — The Adult Native Ladies' Normal School and the Girls' School, it is to be regretted, were not in a flourishing condition. Government has withdrawn its aid. A proposal was, therefore, made to revive and improve these institutions. A monthly journal in connection with this Section has been recently started, entitled *Paricharika*, and its circulation has reached 250 during the short period of its existence. Native ladies chiefly contribute to this journal. It was proposed that inquiries should be made whether the conductors of the *Bamabodhini Patrika* [a journal for women, now edited by a leading protestor] were willing to continue their connection with the Association.

"The President suggested that an Educational Conference be formed of the Professors, Headmasters, and Teachers of the different Colleges and Schools, and other educated Natives who took an interest in the cause of education. The co-operation of these gentlemen should be invited to form the Conference.

"Babus Krishna Bihari Sen, M.A., and Ananda Mohan Bose, M.A., cordially supported the proposal, and undertook to consult the professors and teachers of colleges and schools, and others who took an interest in the cause of Native education regarding the formation of the Conference." (*Sunday Mirror*, Oct. 27, 1878.)

This is a sign of new life, welcome in itself, and rendered still more hopeful by the cordial co-operation of Mr. A. M. Bose (now President of the Sadharan B. S.) with his former companions. The *Brahmo Public Opinion* of Oct. 17 records another incident of a reconciling character,—the cordial co-operation of two of Mr. Sen's missionaries in a service conducted by one of the missionaries of the Sadharan B. S. Let us hope that such reunions may increase, and gradually efface the memory of past dissensions. The old party and the new are essentially different in many ineffaceable characteristics, and it is well that they should have free power to live and act independently; but that very independence has certainly tended to abate mutual irritation, and to promote the direction of Brahmic activities into peaceful channels, in which mutual co-operation may again be possible.

I close these imperfect chronicles of 1878, with much gratitude to the kind friends who have assisted me in their compilation, and with a confirmed belief in the noble future which is opening before the Theistic Church of India.

S. D. C.

33, Hamilton Road, Highbury, London, N.,  
November, 1878.

## RETROSPECT OF THE YEAR 1877-78.

### THE SCHISM IN THE BRAHMO SOMAJ.

#### I. Before the Marriage.

##### THE MAHARAJA OF KUCH BEHAR.

(*Indian Mirror*, Feb. 9, 1878.)

We are glad to be able to announce that a marriage has been arranged between the young Maharaja of Kuch Behar and the eldest daughter of Babu Keshub Chunder Sen. The fact was noticed appreciatingly, a few days ago, by the Calcutta correspondent of the *Pioneer*; but we did not like to make the announcement in our own columns until all the preliminaries had been settled, which have been done now. Hindu society is making gigantic strides in social progress. Twenty-five years back, who could have looked or hoped for such a social phenomenon? But the whirligig of time brings in its train many changes, and not the least remarkable of them is the one which we witness to-day in our society. The proposed marriage will mark an epoch in the social history of India, and, we hope, will be the happy augury of many more important events in that history in future. The many social barriers which hinder so much the progress of our country, must be broken through, especially by men in high places, so that others who have not the moral courage to take the initiative, may follow their example. The Maharaja of Kuch Behar, young as he is, deserves all honour for taking such a bold step as he has done. Unlike his predecessors, he has departed from time-honoured customs, and with that true appreciation of all that contributes to happiness which education alone teaches, has chosen a bride for himself after his own heart. If intermarriages among different sects of Hindus are at all to be wished for, this one is by far the most desirable for various reasons. Babu Keshub Chunder Sen belongs to a Vaidya family in Calcutta, while the Maharaja of Kuch Behar represents in his person the descendant of one of the most ancient royal families in Bengal belonging to the Sankoeche Khettry caste. If the Maharaja had chosen to tread on the footsteps of his forefathers, he would have married into a family of his own caste and of equal social status. But the enlightened Maharaja—thanks to the civilizing influence under which His Highness has been brought by the British Government—has overcome the prejudices of caste and rank alike, and has thus been the means not only of benefiting himself but also the society of which he is a unit. The marriage has our hearty sympathy and approval for more reasons than one. We hail the event with delight, in the social interests of this country, and hope, as we pray, that it will be fruitful of happiness to both the parties to the marriage. We only wish that the bridegroom and bride had been a little older than they now are. But it appears the authorities insist on the marriage taking place immediately, as the Maharaja pays a visit to England, accompanied by his worthy Tutor, Mr. Kneller, as a part of his education, soon after the marriage takes place. We have had the pleasure of seeing the Maharaja personally, and a more intelligent and amiable young man it has seldom been our lot to come across.

For reasons which will presently appear, this announcement created a most painful sensation in the Brahmo community. Some months before, in August, 1877, a rumour had arisen of the



impending match, and Mr. Ananda Mohan Bose, a young Brahmo barrister of high standing, and a long-attached friend of Mr. Sen's, called upon him to inquire about it, and pointed out the dangerous consequences which might result from such a marriage, and the serious injury which might thereby accrue to the Brahmo Somaj. But Mr. Sen told him that nothing had then been settled as to the affair. Some weeks later, in October, 1877, the marriage proposal was broken off, the Lieutenant-Governor having forbidden the Maharaja (who was a ward of the British Government) to marry at so early an age. But subsequently, towards the end of January, 1878, the rumour of the marriage was again heard, and three of the Calcutta Brahmos who felt strongly on the matter visited Mr. Sen on Saturday, Feb. 2, requesting more definite information on the subject. Mr. Sen replied that he could not tell them anything definite about the matter; but that negotiations were pending regarding it, and he would be able to report the result after ten days. On that day week, however (Feb. 9), the *Indian Mirror* announced the approaching marriage as a settled fact, in the article given above. Then the objectors thought that no time should be lost; and on that very day they went again to Mr. Sen, and handed him an elaborate Protest, setting forth all the un-Brahmic characteristics of the match, and its dangerous consequences to the Brahmo Somaj. This protest was signed by twenty-three of the *anusthanic* Brahmos of Calcutta, *i.e.*, those who perform all the *anusthans* or religious observances of life according to strict Brahmic principles. Babu K. C. Mitter, one of the Brahmo missionaries, told the protestors, in Mr. Sen's presence, that an answer should be sent to them in writing; but none such ever arrived (though on Feb. 19 they sent a note in reminder); and from various incidents which afterwards occurred, it seems more than doubtful whether Mr. Sen ever read the protest at all.

This protest was followed by many others, of varying degrees of stringency, which were sent to Mr. Sen within the next week or two from different quarters. I have placed first among these, seven letters sent by anxious friends or disciples in their individual capacity; five being from Calcutta, and two from East Bengal. Next come fourteen Congregational Protests sent by some of the provincial Somajes, or by a number (usually specified) of their members. The antecedents of these protests were as follows. A circular letter, enclosing the original Calcutta Protest, was addressed (on Feb. 9) to the Secretaries of nearly all the accessible Somajes of India, in which their co-operation was requested by the authors of the Protest. Shortly afterwards, these gentlemen appear to have formed themselves into a Provisional Committee (Babu Shib Chunder Deb being the Secretary), in which capacity they sent a second letter to the provinces on Feb. 12. The first of these letters I have given; the second I have not seen, but I infer

from the replies thereto that it suggested the holding of a public meeting of Brahmos at Calcutta on Feb. 23. Out of the eighty Somajes to which one or both of these letters were sent, fifty-seven replied; and the essential portions of most, if not all, of these replies were published in Nos. 2 and 3 of the protestors' Bengali organ, the *Samalachak* (of Feb. 23 and 28). Through the kind assistance of Indian friends now in England, I am able to present translations of these. In group (i) I give fourteen letters which either contain protests addressed to Mr. Sen himself, or state definitely that such had been or were being sent. In group (ii) I give the chief portions of thirty letters which express disapproval of the marriage, and frequently add strong sympathy with the protest. In group (iii) I give seven letters which are not in sympathy with the protest; one (Pachumba) giving an ambiguous answer; one (Calna) expressing total indifference; two (Chinsura and Ranchi) distinctly approving of the marriage, and two (Gya and Monghyr) holding aloof. In the Chinsura letter I have taken advantage of a complete translation which appeared in the *Indian Mirror* of Feb. 27 to give more extracts than appeared in the *Samalachak*. In the Bagachra letter (on the other side) I have used the complete translation which appeared in the *Statesman* of Feb. 22, retaining the biographical note which there introduced it.

These letters and protests form but a very small portion of the multitude which were poured forth on both sides of this subject; but the following are selected as being the chief representative ones, and the reader will probably find their quantity amply sufficient.

#### PERSONAL PROTESTS.

##### (a) THE PROTEST OF TWENTY-THREE ANUSTHANIC BRAHMOS OF CALCUTTA.

Respected Sir,—The news that a marriage has been arranged soon to take place between your eldest daughter and the Maharaja of Kuch Behar has filled us with deep sorrow. In ordinary cases the marriage of their children is a matter for the consideration of parents; and it would be unbecoming and an intrusion into what does not concern them for others to say anything on the subject. But you are well aware that the well-being or the contrary of our whole Church depends to no inconsiderable extent upon your individual actions. It seems to us, therefore, that we should be failing in our duty if we remained silent on this critical occasion. It is with exceedingly sad and sorrowful hearts that we beg to communicate to you some of our thoughts on this subject, and we earnestly hope that you will take them into your serious consideration before you take any steps in the matter. To us this marriage is objectionable on many grounds.

*First.*—We look upon early marriage as a sin. In truth, marriage should be deferred until the girl attains her proper development—both physical and moral, and she is able to comprehend the solemn responsibilities of marriage. A few years ago, when you yourself took the opinions of many distinguished medical men on this subject, most of them distinctly declared eighteen or nineteen to be the proper marriageable age for girls,

but having regard to the general feeling and practice on this subject in the native community, fourteen was fixed as the minimum marriageable age in Act III of 1872. The fixing of this minimum had, at the time, your entire support; and we had hoped that in your own case you would set a good example to the Brahmo Somaj by keeping your daughter unmarried to a still later age than the minimum of fourteen, recognized by the Act. But we now grieve to find that you are about to marry your daughter when she has not even completed her fourteen years.

*Secondly.*—In accordance with your suggestion, the minimum marriageable age for men had been fixed at eighteen in the Act. Properly speaking, marriage even at that age should be regarded as early marriage; but we are exceedingly astonished and sorry to hear that you are marrying your daughter to the minor Prince of Kuch Behar before he has completed even his sixteenth year. Should it be said that the fixing of any condition now that the husband and wife should live apart for some time after the marriage would remove the objection on the ground of early marriage, it will be sufficient, in answer to this plea, to refer to the reasons adduced by the *Indian Mirror* some years ago in the case of the marriage of the daughter of a member of the Adi Brahmo Somaj, where an exactly similar plea was raised.

*Thirdly.*—Judging from the high ideal of marriage set forth by yourself in your speeches and public writings, a marriage where the parties are not yet able to understand the responsibilities of married life cannot be regarded as a marriage at all, yet you are about to make over to one child the charge of another child.

*Fourthly.*—There being some doubts as to whether a marriage solemnized simply with our religious ceremonies would be legal, many amongst us, yourself taking the lead, got a law passed to remove this difficulty; since that time many men and women and many families have come forward and availed themselves of the provisions of the Act, and have been excommunicated in consequence. But there are already some amongst our community who take exception to certain requirements and conditions prescribed by the Act. Under these circumstances we expected it from you that you would exert yourself to induce them to shake off their prejudices and overcome their objections; but, instead of this, we greatly fear that your example, whatever may be your motive and reasons in this case, will lead many Brahmos to overlook the Act, and set aside its provisions when tempted by the rank, wealth, and position of the bridegroom.

*Fifthly.*—For persons marrying under the Act, polygamy is strictly prohibited, whereas, with the family with which you are allying yourself by this marriage, polygamy is an immemorial custom. The present Maharaja has been under the tuition of the English—and God grant that he may not be guilty of such a thing; but he is still a minor, and his character is not as yet formed. Under these circumstances, it is impossible to predict what the effect of the education he has received will ultimately come to be. This marriage may therefore lead many people to suppose that the influence of the bridegroom's position and wealth has been so great in your mind as to have led you to disregard the consideration of the risk to your daughter's future conjugal happiness which is involved in this alliance. It is needless to remark that even such imputations with reference to your character would be painful to us and injurious to our Church.

*Sixthly.*—The Prince and his family were never known before by us or by anybody else as Brahmos, or as even taking any interest in the Brahmo movement. On the contrary, the talked-of marriage of this very Prince in Southern India, only a few months ago, would have been, if settled, solemnized according to pure Hindu rites; how can he then be described (in the terms of the ordinary ritual of Brahmo marriages) as "a devout Brahmo"? And were it not for the fact that he is marrying your daughter, would he have

thought of celebrating his marriage according to Brahmo rites? If not, can it be thought proper to attach much importance to any present profession of Brahmic faith on the part of the minor Maharaja, and look upon this marriage as a Brahmo marriage?

*Seventhly.*—A religious father,—specially a father like yourself—should attach greater importance to the religious and moral interests of a daughter than to considerations of wealth or rank. But this prince is yet a minor, and he is not a Brahmo of ascertained character. Then, as regards his education, he has not as yet passed the Entrance examination of the Calcutta University. These facts, coupled with the consideration that you would not perhaps have even entertained such a proposal of marriage if, the other qualifications being the same, the bridegroom had belonged to an humbler station in life, will naturally lead people to imagine that in the marriage of your daughter you prefer wealth to other qualifications on the part of the bridegroom, or to considerations of your daughter's future religious and moral welfare. Is it not a lamentable thing for our Church, we ask, that any occasion should be given for such remarks?

*Finally*, we repeat, and we repeat it again and again, simply because we have been deeply pained by the news of this intended marriage, that we regard early marriage as a hateful custom, and we look upon it as a sin for parents to be concerned in such marriages. We have stated also the other objections we entertain against this marriage. In conclusion, we entreat you not to proceed with this match, and thereby avert from our Church great future injury.

(Signed)

SHIB CHUNDER DEB.  
DURGAMOHAN DAS.  
ANANDA MOHAN BOSE.  
NAGENDRA NATH CHATTERJEE.  
SIVA NATH BHATTACHARJYA.  
KALI NATH DATTA.  
KISSORI LAL MAITREYA.  
DUCOWRI GHOSH.  
KHETTER MOHUN DUTT.\*  
DWARKA NATH GANGULI.  
GURU CHABAN MAHALANABISH.  
JADU NATH CHAKRAVARTI.  
RADHA KANTA BANERJEE.  
HARA KUMAR CHOWDRY.  
KEDAR NATH MOOKERJEE.  
RADHICA PRASAD MITRA.  
BHUBAN MOHAN GHOSH.  
RAJANI KANTA NIYOGI.  
GONESH CHANDRA GHOSH.  
SATYA PRIA DEB.  
BHAGAVAN CHANDRA MOOKERJEE.  
PRASANNA KUMAR CHOWDRY.  
RUPCHAND MALLIK.

\* The following recantation from this gentleman appeared in the *Sunday Mirror* of Feb. 24.

TO THE EDITOR OF THE "INDIAN MIRROR."

Sir,—I beg to request you to publish the following letter, informing the public that I do not sympathize with the oppositionists to Babu K. C. Sen's daughter's marriage. I have withdrawn my name from the list of protestors two days after giving my signature to the letter of protest. The circumstance under which I signed my name is indeed painful. I did not understand the paper I signed was a protest. It was then taken as a simple letter to be

submitted to Babu Keshub Chunder Sen, requesting him to enlighten us on certain questions about his daughter's marriage. But to my great disappointment I now find it not only to be a protest against his action, but it means to injure the character and reputation of our revered Minister. Surely the letter of protest was read to me by Babu Shib Nath Shastri before taking my signature thereto. But as I did not anticipate the nature of the thing at the time, I was careless enough not to understand the language and spirit of the letter.

I beg to state that, after conversing with Babu Keshub Chunder Sen on the subject in question, all my objections have been removed, and I am now thoroughly convinced of the rectitude of the action and the high and holy motive by which our Minister has been actuated.

As I was particularly requested by my friends, after they came to know of the change of my convictions, not to make any public agitation in the matter, I was accordingly silent. But now I find that my name is still identified with the oppositionists. I therefore feel it my duty to publicly withdraw my name.—Yours &c.,

KHETTER MOHUN DUTT.

(b) THE CALCUTTA STUDENTS' PROTEST.

(*Statesman*, Feb. 14, 1878.)

Sir,—On Monday last, at about seven o'clock in the morning, a deputation was sent from the Brahmo students of Calcutta to meet Babu Keshub Chunder Sen at his house, and deliver to him a protest, signed by some thirty students, against the intended marriage of his daughter with the young Prince of Kuch Behar. The four students who formed the deputation had to wait for some time at the gate, when a missionary gentleman made his appearance and called them in. The object of the visit being explained to him, he took the protest with a promise to deliver it to Babu Keshub Chunder Sen. But in the evening, to their utter surprise, the protest was returned to them on the plea that the minister had no time to read it.

Is it not strange, Mr. Editor, that the minister of a congregation should refuse to hear the just and respectful representation of so many members of his congregation, almost all of whom are graduates or undergraduates of the Calcutta University?

That the public may judge what motives led the students to enter this protest, I subjoin a true copy of the letter that was sent to him.

February 13, 1878.

A BRAHMO STUDENT.

*To the Very Rev. Babu Keshub Chunder Sen.*

Most Reverend Sir,—We, the undersigned Brahmo students of Calcutta, have heard with deep despair the news of the intended marriage of your daughter with His Highness the Maharaja of Kuch Behar, a prince yet only in his sixteenth year, while your daughter has passed her thirteenth year only. We need hardly say that the consequences of such a step, if taken by you, would be disastrous on the minds of the rising generation of Brahmos. It was principally through your exertions that the Act III of 1872 was passed, and a higher platform gained with respect to marriageable age; but such conduct in you would inevitably neutralize the effects of that law, and lead many weak minds amongst us to fall early victims to the increased importunities of guardians and friends.

*Secondly.*—Such a step will seriously compromise the character as a leader of social reform, attained by our Church through so many years of struggle and self-sacrifice.

*Thirdly.*—The fact of giving your daughter in marriage to a person who was never known before to be a Brahmo would lead young men to attach

secondary importance to considerations of religious faith in matters of matrimony.

Under these circumstances, we beg to entreat you, most reverend Sir, to take into consideration the grave nature of the step you are about to take.

KRISHNA KUMAR MITRA, B.A.,  
SITA NATH DATTA,  
DAYAL CHANDRA GHOSH,  
BASANTA KUMAR GUHA THAKURTA,  
and others.

(c) THE CALCUTTA BRAHMICAS' PROTEST.

(*Samalachak*, 5th Falgun, 1284, viz., Feb. 16, 1878.)

To Babu Keshub Chunder Sen.

Respected Sir,—We are extremely sorry to hear that the marriage of your daughter of 13 years old is going to be celebrated on the 6th of March. When we first heard the news, a short time ago, we could not but think it a mere rumour; but now, seeing it publicly announced in the papers, it has become impossible to disbelieve the fact.

We always hoped that you, who, thinking it improper for girls to be married without having at least completed their 14th year, caused that condition to be laid down in the Brahmo Marriage Bill, would not yourself set aside the same rule; but rather, that keeping your daughter at home for a longer period, you would educate her, and then give her in marriage to a suitable husband. It is not unknown to you that early marriage is the principal obstacle to female education and female progress, and that for the most part, it is the women who have to taste the evil fruits thereof.

For the last few years, the feeling against early marriage has been gaining ground in the Brahmo Somaj; but we very much fear that after this wedding many Brahmos may not, as before, hesitate to encourage early marriage, and may even bind their daughters in matrimony without waiting till they are 13 years old. Under these circumstances, how a man so zealous as yourself in the cause of female education and female improvement could perform such an action, is what we are at a loss to comprehend.

You are the father; it is your business to study the welfare of your daughter, and no one else has a right to say anything concerning it. But it is superfluous to tell you that your daughter is not the only one who will be affected by the pernicious consequences of this action of yours: there is good reason to fear that all the women of Bengal will have to suffer, more or less, from its various evil results.

We could not even have imagined that any act of yours would ever be an obstacle to female education, or injurious to women; we are, therefore, exceedingly grieved at this unexpected act.

(Signed by "about twenty Brahmica ladies.")

(d) THE PROTEST OF BABU H. G. SIRCAR.

(*Samalachak*, 12th Falgun, viz. Feb. 23, 1878.)

[A very earnest protest was also sent to Mr. Sen from Babu Hara Gopal Sircar, one of his personal friends, residing in the Bharat Asram, which was also signed by three other well-known Brahmos connected with the Asram and the Calcutta School (institutions founded by Mr. Sen). From this protest it will be sufficient to quote a few passages.]

"We cannot but express our hearts' grief to you, as you are the initiator of Brahmo progress. We expected a higher ideal of marriage from you than what was looked for in the general body of Brahmos. \* \* \* Even if the parties were only betrothed, we cannot say that it will have none of the

evil consequences of an early marriage, as many bad effects accrue from the betrothal of the parties at such an early age; and if this be only a betrothal, what, then, is the necessity of marrying them at present? This is what we cannot comprehend. We do not for a moment entertain the idea that you are engaging in this affair from any worldly considerations. But this is our belief—that this union will set a bad example of early marriage, and that the Brahmo Somaj will be much injured thereby.”

(c) LETTER FROM MR. ANANDA MOHAN BOSE.

(*Samalachak*, 23rd of Falgun 1284, viz. March 6, 1878.)

My dear Keshub Babu,—I feel impelled to write a few lines to tell you how pained I have been feeling at heart, these last few days, at the sad prospect around us. To day, when the wedding of your eldest child is so nigh at hand, ought to have been a day of rejoicing to our whole community, and to those in particular who have had the privilege for years of enjoying your personal intimacy and endearing friendship. And yet there seem to be clouds in the horizon, sadness in the air. My heart feels weighed down when I think of all the disquieting things around us, and my only hope and fervent prayer is, that our Father in Heaven will order all things for the best; that He will in His good time cause all these clouds to be dispersed, and carry us through this fiery ordeal in charity and peace, in purity and strength. When such are my feelings, I can easily imagine what must be yours, when in the midst of the festivities suited to the occasion, there must necessarily occur to your mind thoughts of a jarring and widely dissimilar kind. Though constrained to look at the marriage from a point of view very different from yours, and constrained also to think that so far as the light within me enables me to judge, you are departing from the lines laid down by yourself to the injury of many weaker brethren, I hope you will permit me to convey to you my sincere sympathy with you in the present trial, and an assurance of my personal regard. There is no doubt a collision of principles and views involved in this marriage, an honest difference of opinion, though a difference of great importance, and there can be no harm, but only good, in this being honourably fought out, if so it need be, between those who hold conflicting views. Such an opposition is, as was remarked in the last *Sunday Mirror*, an honour to the person opposed, and it is also a welcome evidence of the fact that there is life and vitality in the Church. Truth will be brought out and established all the more clearly in the end. But I trust that the character of this fight, viz., that it is in the assertion of a principle, will not be mistaken or forgot; and that it will, under the guidance of a Loving Father, lead to no change in our individual feelings. Many hard things, I find, are being said, and many mistaken interpretations being put; and I know how difficult it may be at times to keep this lofty ideal in view. But I earnestly pray to God to grant us all strength to enable us to seek and follow the right, without losing our brotherly charity or kindly feelings.

May I make one request to you? I think you owe it no less to yourself, than to the general Brahmo public, that you should fully and frankly explain your position and views with reference to this marriage,—your reasons for proceeding with an alliance regarding which so many difficulties have been felt, honestly and strongly felt,—by a large section of our community, and which appears to be a clear and an unmistakeable departure, in at least one most important feature, from the principles hitherto recognized by the Progressive Church. I would ask you therefore for such a statement, or if it should be preferred, for the publication of such a statement. If I am right in the view that I take on this point, I think there ought to be no delay whatsoever in the publication or communication of such a statement; for every single day's delay is likely, in the present state of things, to be injurious.

Trusting that God will bring good out of this evil, and will lead through the present agitation, to the establishment of His Church on a still surer and firmer basis than before.—I remain, yours very sincerely,

A. M. BOSCH.

P.S. 16th Feb.—The letter was written the night before last; I am sorry I could not send it yesterday. I should be glad to hear from you in reply as soon as may be convenient to you.

(f) PROTEST OF THE ANUSTHANIC BRAHMOS OF DACCA.

(*Samalachak*, 12th of Falgun, 1284, viz., Feb. 23, 1878.)

To Babu K. C. Sen.

With permission :—

We, Brahmoe of East Bengal, are extremely grieved to hear of the manner in which the marriage of your daughter has been arranged. The reason of our sorrow is that the marriage will be an early one, and that there is also strong suspicion that it will be connected with idolatry. Such a marriage cannot be in conformity with the high ideal of Brahmoism. We can in no wise approve of it. It is beyond our power to communicate by letter the sorrow we have felt and the severe blow we have received on this occasion.

It is our humble prayer that for the good of the Brahmo Somaj, you refrain from this act. If, however, you think it to be sanctioned by Brahmoism, we shall be much obliged if you will send us by letter your reasons for so thinking.

Dacca,  
27th Magh, 1284.  
[8th February, 1878.]

DR. PRASANNA KUMAR RAY,  
KALI NARAYAN GUPTA,  
RAM PRASAD SEN,  
NABA KANTA CHATTERJEE,  
and others.

[Altogether twelve *Anusthanic* Brahmoe of Dacca.]

(g) PROTEST OF THE VIKRAMPORE BRAHMICAS.

(*Samalachak*, 23rd of Falgun, 1284, viz., March 6, 1878.)

“We cannot understand how those things which a man has himself originated, can be destroyed in the bud by his own hands.”

To our highly respected Keshub Babu.—We are helpless women, and the Brahmo Somaj is our ideal in life. Our relations and connections constantly harass us by speaking ill of the Brahmo Somaj. Perhaps you may have some good intention, even when you are, as we see, pulling down those truths which you yourself propagated; but we are only women, and we do not understand it. We are alarmed at the opinions which we hear expressed by the Brahmoe around us: even the educated natives [apparently non-Brahmo] are paining us very much by blaming you. We therefore humbly beseech you to postpone this marriage for two years. We would hope that the parties will not be impatient, if they have any sense. We never wrote any public letter before; now we utter our thoughts amid great grief, and beg of you to heed our request. May the kind God bless you and the Brahmo Somaj.

Vikrampoore [near Dacca], 19th Falgun, 1284.

[March 2, 1878.]

GIRIZA SUNDARI SEN,  
RAJ LAKSHMI SEN,  
CHANDRA MUKHI DAS,

MOKHA DAMAYI DAS,  
KALI TARA SEN,  
GYANADA SUNDARI DAS,  
and, with the entire concurrence of some intimate co-religionists,  
ANNA DAMAYI DAS.



## CONGREGATIONAL PROTESTS.

*Circular letter to the Secretaries of the Mofussil Somajes.*

(*Dacca Prakash*, Feb. 17, 1878.)

Respected Sir,—It is settled that on the 6th of next March the daughter of Babu Keshub Chunder Sen will be married to the minor Raja of Kuch Behar. The Raja has not completed his sixteenth year, nor the bride her fourteenth. That custom of early marriage which all we members of the Brahma Somaj have so long denounced in speeches, discourses, and essays, as disgraceful,—that custom which is the root of so much evil in our country, the fruitful cause of the deplorable state of our society, and especially objectionable to Brahmos,—is going to be sanctioned by the chief guide of the Brahma Somaj of India, the leader of social reformers, the Minister of the Brahma Mandir himself. Besides this there are various other objections which you will perceive from the following letter. Do you consider it right and fit for us to remain silent now, or is it not, rather, incumbent on us to express our views to Babu K. C. Sen? Thinking that to remain silent would not be right, we have expressed our views to him in the accompanying letter. Besides this, the Brahmos and Brahmicas of Calcutta have separately protested. We hope that each of the Mofussil Somajes will protest against this marriage. We therefore request that you and your Brahma brethren will sign this or a similar letter, and send it to him; and that you will oblige us by also sending the opinion of your Somaj to us. Your letter will come to hand if sent to the address of Srijukta Shib Chunder Deb, 93, College Street, Calcutta.

93, College Street, Calcutta.  
28th Magh, 1284.  
[Feb. 9, 1878.]

SHIB CHUNDER DEB,  
DURGA MOHAN DAS,  
ANANDA MOHAN BOSE,  
and others.

---

REPLIES TO THE ABOVE.

i. *From Somajes which protested to the Minister himself.*

(1.) *Barahanagore*.—A meeting of the congregation of the Barahanagore Brahma Somaj was called on the 1st of Falgun [Feb. 12], at 8 p.m., at which the following resolutions were passed:—

(1.) That the following letter be sent to Keshub Babu, after being signed by the worshippers of the Barahanagore Somaj:—

"To the respected K. C. Sen.—Respected Sir,—On hearing the news of the intended marriage of your very youthful daughter with the young minor Raja of Kuch Behar, we are inexpressibly grieved and pierced in heart. . . . We earnestly entreat that you, the chief leader of the Brahma Somaj of India, will not bring disgrace upon yourself and the Brahma Somaj by carrying out this affair." Signed by the Secretary and worshippers of the Barahanagore Brahma Somaj.

(2.) That a copy of the above letter be sent to Babu Shib Chunder Deb.

(3.) If Babu K. C. Sen carries out this marriage for his daughter, he will no longer be regarded as the chief leader of the Brahma Somaj of India.

SASIPADA BANERJEE.

3rd of Falgun, 1284 [Feb. 14, 1878].

(2.) *Dinajepore*.—While hearing the current reports of this marriage, we thought of writing to the reverend Minister, praying him to desist from such proceedings, as the very foundation of the Brahma Somaj will be undermined by such a marriage; but bearing in mind that the protest of our small company might be of no avail, we remained silent. Now, we are much

encouraged by your letter, and so this Somaj is sending its opinion to the minister. We shall think our exertions successful, if by the blessing of God, the minister comes to a right judgment. We are sending a letter to his home address.

BHUBAN MOHAN KARA, *Secretary*.

3rd of Falgun, 1284 [Feb. 14, 1878].

(3.) *Sylhet*.—We send you the copy of a letter addressed to the reverend Minister, Babu K. C. Sen.

"Respected Sir,—With anxious and grieved hearts, we again and again request that you will save the Brahmo Somaj from great future peril by desisting from such an act."—

GUNGA DAS SEN, *Secretary*;

3rd Falgun, 1284 [Feb. 14, 1878].

fourteen signatures.

(4.) *Mymensingh*.—The Mymensingh Brahmo Somaj is wholly against the proposed marriage. We inform the respected minister, Babu K. C. Sen, of our opinion in a separate letter.—

SRINATH CHANDA,

*Deputy Secretary*.

5th of Falgun, 1284 [Feb. 16].

Signed by 22 Brahmos and 4 Brahmicas.

(5.) *Julpigori* (North Bengal B. S.).—5th of Falgun, 1284 [Feb. 16, 1878]. We, the worshippers of Julpigori North Bengal Somaj, considering it desirable to protest against this marriage of Babu K. C. Sen's daughter, aged 13, with the Raja of Kuch Behar on the 6th March, do hereby adopt the following seven counts [of the Calcutta Protest].

DWARKA NATH ROY, *Secretary*.

(6.) *Agra* (N. W. Provinces).—16th February, 1878.

"To the respected Babu K. C. Sen.—Respected Sir,— \* \* \* We remember that not long ago it was decided in the Missionary Conference that the missionaries are not to take part in marriages celebrated against the provisions of Act III [of 1872]. We cannot understand how this rule can be maintained in the present marriage. Although the public have no right to criticize the actions of individual members, yet as all your actions are commingled with those of the Brahmo Somaj as known to the world, how is it possible that a ceremony [*anusthan*] sanctioned by you should be regarded as not approved of by the Brahmo Somaj? For this reason we are obliged to trouble you with these our arguments."—Signed by six persons.

(7.) *Goalpara* (Assam).—17th February, 1878. It is not possible for us to express in words how much we are grieved by the news of your letter, and also alarmed for the future prospects of the Brahmo Somaj. Herewith is enclosed the letter which has been addressed to Babu K. C. Sen by the local Somaj.

"To the Rev. K. C. Sen.— \* \* \* We humbly beseech you to refrain from such an act, which is sure to bring deep injury to the Brahmo Somaj."

It makes us hopeful to hear that you will convene a general meeting of the Brahmos on the 23rd. It is extremely necessary to let the public know that such a step will have the full approval of the Brahmo Somaj.—Signed by nine persons.

(8.) *Jabalpore* (Central Provinces).—17th February, 1878. We sign the protest, quite concurring in your opinions.—Signed by five persons.

(9.) *Noakhally*.—7th of Falgun [Feb. 18, 1878]. It is superfluous to say that the local members do not approve of the proposed marriage of Babu K. C. Sen's daughter. A separate letter has been despatched to Babu K. C. Sen, protesting against the marriage. It is desirable that the Brahmo Somaj should publicly protest against it.

BENI MADHAB MOZOOMDAR, *Secretary*.

MOHINY CHUNDER SEN, *Assistant Secretary*.

(10.) *Beaulea*.—The letters of the 28th of Magh and the 12th of February, from Babu S. C. Deb and other gentlemen, have been read. As the marriage therein spoken of is fraught with injury to the Brahmo Somaj, it is decided that the protest contained in the letter of the 28th of Magh be signed and sent to Babu K. C. Sen. MADHUSHUDAN SEN.

Beaulea Brahmo Somaj, 9th of Falgun, 1284 [Feb. 20, 1878].

(11.) *Allahabad* (N. W. Provinces).—20th February, 1878. The members of this Somaj regard the protest of Babu S. C. Deb, &c., as unfounded and unreasonable.—JADU NATH GHOSH, *Secretary*.

(Second letter.) Since the writing of my first letter, my friends have changed their minds; so, according to their wishes, that letter comes to nothing.

(Third letter, to Babu K. C. Sen direct).—"To the respected minister, Babu K. C. Sen.—It is known that from the time that we entered the Brahmo Somaj, we have studied your sermons for our advancement in religion, and copied your good example. From the first, too, you have been forward in adopting means to rectify many abuses in society. Therefore we are unable to understand how such rumours could arise. We cannot in any wise believe that you will give your child-daughter in marriage to the minor Maharaja of Kuch Behar."

(12.) *Chittagong*.—Copy of a letter from the Chittagong Brahmo Somaj to Keshub Babu.

"To the highly respected Babu K. C. Sen, Minister of the Brahmo Somaj of India.

"With permission:—We learn from the newspapers and from other sources that your daughter is to be married to the Raja of Kuch Behar on the 6th of March next. According to the information thus received, we see that this marriage will be against Act III [of 1872] which you were the principal instrument in getting passed; it will be a child-marriage, and not in accordance with strict Brahmic rules. If this be really the case, it will be a matter of great regret.

GOBIND CHUNDER DAS, *Secretary*."

(13.) *Multan* (Panjab).—"To Babu Keshub Chunder Sen.—Dear and honoured Sir,—We humbly beg to remind you that your daughter is only aged 13. Such being the case, if you give your consent to this marriage, it will be acting against your own avowed principles. We have nothing to say against your daughter's being betrothed; on the contrary, it would give pleasure to the people of India, and especially to the Brahmos. But in nowise should the marriage be celebrated before the couple attain the age prescribed by the law.

Secretary, Multan Brahmo Somaj."

(14.) *Utkal* (Orissa).—"To the respected Babu K. C. Sen.—Respected Sir,—We have been inexpressibly grieved to learn that the marriage of your daughter, aged 13, with the minor Raja of Kuch Behar, who is not known in the Brahmo Somaj as a Brahmo,—is to take place on the 6th of March next. This marriage is not in accordance with the high ideal of the Brahmo Somaj. We protest against it, recalling to mind the terrible consequences that will accrue from the toleration of the evil practice of child-marriage, and also considering the dishonour which it will bring upon our community."

Signed by MADHUSHUDAN RAO, *Secretary*: nine signatures.

## ii. Letters expressing disapproval of the Marriage.

*Bagachra Brahmo Somaj*.—[6th of Falgun, viz., Feb. 17.]

(*Statesman*, Feb. 22, 1878.)

Sir,—In answer to the insinuation made by the *Indian Mirror* that the present agitation is a work of malice, I beg to enclose the following translation of a letter written by Babu Bijoy Krishna Goswami, the resident missionary of Bagachra, a village containing many Brahmo families. As an introduction of this gentleman, it is sufficient to state that he has been a missionary for more than 15 years, that he is universally respected in the Brahmo Church as

a man of unflinching integrity of purpose, and a sincere lover of truth, and that it was he who stood by the side of K. C. Sen when he seceded from the Adi Brahmo Somaj—who raised his solemn voice against the tendency to man-worship manifested by some Brahmos a few years ago—and latterly who was chosen as one of the specially favoured disciples by Babu K. C. Sen.

ONE OF THE PROTESTORS.

February 20th, 1878.

*To Babu Shib Chunder Deb and others.*

Accept our loving regards. The marriage that Babu Keshub Chunder Sen is about to celebrate between his eldest daughter and the Maharaja of Kuch Behar is against the principles of the Brahmo Somaj, inasmuch as it is early marriage, and besides there is every likelihood of some idolatrous rites being connected with the ceremony. When Babu K. C. Sen, after so many years, celebrates a marriage condemnable as early marriage, and also as connected with idolatrous rites, what Brahmo heart can fail to be touched, or what Brahmo can allow it to take place without entering a solemn and earnest protest against it?

The men, women, and children of the Bagachra Somaj are all condemning Keshub Babu's deviation from his principles. We send this letter as representatives of all the Brahmo men and women of this place.

BJOY KRISHNA GOSWAMI,  
Missionary, Brahmo Somaj of India.

MRITUNJOY MULLICK,  
Secretary, Bagachra Somaj.

The 6th Falgun, Sak, 1794.

*Akna.*—(Feb. 13.) The opinions which you have expressed concerning the marriage of Keshub Babu's daughter are entirely just. If Keshub Babu does not accept the same, then he will lose his position and reputation and become useless, besides causing much injury to the Brahmo Somaj.

NOBIN KRISHNA PALIT.

*Baripore.*—(Feb. 16.) Considering the present circumstances, this seems to be a time of special peril to the Brahmo Somaj.

SHIB HARI PATHAK, Secretary.

*Barisal.*—The Brahmos here, after being consulted in a meeting called on the receipt of a letter signed by the Provisional Committee on Feb. 12, regard the marriage of Babu K. C. Sen's daughter as a child-marriage; and therefore as one not in accordance with the Brahmic ideal.

SARBANANDA DAS, Secretary.

*Bhagulpore.*—(Feb. 20.) We do not approve of the proposed marriage of Keshub Babu's daughter, and we are very grieved about it. On that point we are quite at one with the Provisional Committee's letter of Feb. 12. But we shall be much grieved if there is any agitation about the character of Keshub Babu.

NIBARAN CHUNDER MOOKEEJEE, Secretary.

*Bogra.*—(Feb. 17.) The Committee have decided as follows. It is not necessary, for many reasons, to protest against this child-marriage of the respected minister's eldest daughter, to the minister himself. We think it extremely necessary to sympathize energetically in helping the Provisional Committee, and this will be done.—Signed by eleven persons.

*Commilla (Tippera).*—(Feb. 17.) Not only the Brahmos, but all the well-wishers of the Brahmo Somaj have been grieved at this news. Surely disgrace will be brought upon the Brahmo Somaj if such an act is done by Keshub Babu. At this juncture it is not well to be silent. The reasons which you have cited against the marriage appear to us to be just. We also approve of the proposal that you have mooted for calling a public meeting.

GURU DAS SINGHA.

*Connagore*.—(Feb. 14.) There is no doubt that the proposed marriage . . . is very much to be regretted.—DAYAL CHUNDER SARMA, *Secretary*.  
(Second letter, Feb. 18.)—The local Brahmos entirely concur with you in calling for a general meeting of Brahmos on Feb. 23 to protest publicly against this marriage.

*Coomarkhally*.—With the concurrence of the entire Coomarkhally Brahmo Somaj, I adopt the protest which you have made *in re* the marriage of Babu K. C. Sen's daughter with the Raja of Kuch Behar.—

RAM DHAN MOZOOMDAR, *Secretary*.

*Darjeeling*.—All the Brahmos in India should, with one voice, raise their protests, so that this marriage may not take place.

RADHA NATH ROY, *Secretary*.

(Later telegram.) We are protesting, making use of your arguments.

*Faridpore*.—(Feb. 15.) It is a matter of regret that we can in no way support this marriage, on account of the immaturity of age.

SHYAMA CHARAN SANYAL; eleven signatures.

*Hazaribagh*.—(Feb. 18.) It is very unreasonable and vexatious on the part of the respected minister K. C. Sen, to contravene the regulations of Act III of 1872, and the reputation of Brahmoism will probably suffer from such a proceeding; but we cannot write to him upon this especial subject. We wish that you should adopt such means as you can to make known to the general public that we regard his action as blameable. We cannot approve of his act.

JADU NATH MOOKERJEE, *Secretary*.

*Jamalpore*.—We in one accord beg to say that the marriage of a girl of 12½ with the minor Raja of Kuch Behar, aged 15, seems to be an unreasonable act.

LAL BIHARI GUPTA, *Secretary*.

*Kakina*.—(Feb. 17.) We cannot approve of this marriage.—The members of the Kakina Brahmo Somaj.

*Krishnagore*.—(Feb. 16.) Much grieved to hear the way in which Babu K. C. Sen's daughter is going to be married.

BANKA BIHARI KHAN, *Secretary*.

*Kuch Behar Somaj* [founded in 1873].—(Feb. 19.) By the marriage of Keshub Babu's daughter with the Maharaja of Kuch Behar, the progress of Brahmoism will probably be obstructed; therefore the Kuch Behar Brahmo Somaj expresses its sorrow.

*Malpara*.—(Feb. 18.) With deep regret we announce that this marriage can never seem right to us. We shall be guilty before the Merciful Father if it takes place.

KALI DAS DATTA, *Secretary*.

*Moodially*.—After consulting the Brahmo brethren, on the receipt of your letter of Feb. 12, it has been decided that if the minister Babu K. C. Sen acts against the provisions of Act III [of 1872], it must be protested against.

KUNJU BIHARI DEB, *Secretary*.

*Pubna*.—(Feb. 18.) We have been much grieved and ashamed ever since hearing the news of this marriage. What further means can you adopt besides protesting against it? . . . This letter is written with the concurrence of all the Brahmos.—KALI PRASANNA BOSE, Minister of the Pubna Brahma Mandir.

*Rampore Hat*.—(Feb. 16.) We, the Brahmo brethren assembled . . . protest against this with all our heart.—JADU NATH ROY, *Secretary*.

*Solida*.—After your letter of Feb. 12 was received and read before the members of the Brahmo Somaj here, all felt regret at the early age at which the daughter of the respected minister was going to be married.—HARI PAU BOSE, *Secretary pro tem*.

*Kachar* (Assam).—It is really wonderful to think how the minister could sanction such an unwarrantable marriage.—*ISHWAR CHANDRA GUPTA*.

*Nowgong* (Assam).—We never thought, even in dreams, that a religious man like Keshub Babu would ever encourage, much less take part in child-marriage, which is against reason and religion alike.—*PADDORASH GOSWAMI, Secretary*.

*Tezpur* (Assam).—(Telegram.) The impending marriage of the Minister's daughter is very blameable.

*Dehra Dhun* (N. W. Provinces).—(Feb 16.) We are all deeply pained to hear, &c. . . . We think with you that for various reasons a public meeting should be called to protest against this marriage.—*GOPAL CHUNDER SIRCAR, Secretary*; five signatures.

*Lucknow* (Oudh).—(Feb. 18.) We all, excepting one member, inform you in one voice, with a troubled and grieved heart, that if all your suppositions are justified, and if this child-marriage is sanctioned by Babu K. C. Sen, who is now the head of the Brahmo Somaj, then the whole Brahmo Somaj will not only be the object of universal ridicule and blame, but will also be greatly injured. We think, therefore, that the Reverend Minister should be informed that he ought not, at least, to let his daughter be married at such an immature age.—*BHUBAN MOHAN ROY*; eight signatures.

*Lahore* (Panjab).—(Telegram.) Letter sent yesterday; but it would not be reasonable to say anything in public before receiving an answer from Keshub Babu.

*Rawul Pindi* (Panjab).—If the Raja wishes to marry Keshub Babu's daughter, what is there to prevent him from marrying after his return [from England], when he will be about 18 years of age? We think that the bridegroom should have a trial of two or three years, and if, during that period, he can succeed in leading the life of a true Brahmo, then only should he obtain the girl's hand, but not otherwise.—*GIRISH CHUNDER BANERJEE, Secretary*.

*Simla* (Panjab).—(Telegram.) Your reasons are just; the marriage of Mr. Sen's daughter seems to be ill-advised.

*Surat* (Western India).—Your letter has reached me this afternoon. I consider the marriage to be blameable; such also is the opinion of the Brahmo and Brahmin friends whom I have asked about it.—*K. S. MUDLEY*.

### iii. *Letters not in Sympathy with the Protest.*

*Pachumbha*.—Through this marriage the Brahmo Somaj will lose its prestige; on that point we have no doubt. There would have been no harm had the bride been the daughter of any one else, but as she is the daughter of Keshub Babu, it is otherwise. Now that she knows that the Prince will be her husband and she his wife, we cannot believe that she has not given her own consent to the alliance. She cannot now marry any one except the Prince; therefore, instead of being adverse to this marriage, we consent thereto.—Signed by five persons.

*Calna*.—(Feb. 15.) The members of the Calna Brahmo Somaj do not agree in any of Babu K. C. Sen's opinions, and are therefore not inclined to protest concerning the matter in question.—*BIHARI LAL BANERJEE, Secretary*.

*Berhampore*.—Finally, if you think it proper to protest against this marriage, then it is our wish that instead of calling all the Brahmos together on account of a single event, you should talk over the matter with Keshub Babu in a brotherly way.—*DINA NATH GANGULI, Secretary*.

*Chinsura*.—(Feb. 21.) We regret we cannot side with you. We are not at all for the opposition; but rather rejoice at this auspicious event. . . .

We understand our position too well, and have too high an opinion of that great, pious, and extraordinarily self-sacrificing personage, Keshub Babu, who is emphatically the only great pillar of our Church, to foolishly raise our voices against him. . . . In conclusion we must tell you, you could not have selected a more suicidal policy than your present unhappy demonstration. You are damaging the very course you want to uphold.—BEPIN BIHARI DATTA and others.

*Gya (Behar).—(Feb. 18.)* In the opinion of the majority, it would be improper to send a protest, or to hold a public meeting, to censure the impending marriage.—SHYAMA CHARAN SEN, *Secretary*.

*Monghyr (Behar).—(Feb. 23.)* All except two members are unwilling to protest.—NABA KUMAR ROY, *Secretary*.

*Ranchi. —(Feb. 18.)* We do not disapprove of the marriage of the respected Babu K. C. Sen's daughter with the Raja of Kuch Behar.

### THREE CALCUTTA MEETINGS.

Supported by the earnest and wide-spread sympathy of the provincial Somajes, the Provisional Committee proceeded to call their proposed public meeting for Feb. 23. Unfortunately, they engaged, for this purpose, the Albert Hall, of which Mr. Sen is the Secretary. He did not refuse them the use of the Hall, but such effectual measures were taken to prevent their use of the gas-lights, that the audience, on assembling, found themselves in darkness. A scene of much confusion ensued, which was aggravated by the unruly violence of a number of school-boys, and the Chairman (Mr. A. M. Bose) adjourned the meeting, which had been also opposed by an official letter received at the moment of assembling, from the Assistant-Secretary of the Brahmo Somaj of India (Babu Protap Chunder Mozoomdar), denying the right of Babu Shib Chunder Deb to convene a public meeting of the Brahmos belonging to the Brahmo Somaj of India. No pretence had been made by the protestors that this meeting of "Brahmos belonging to or sympathizing with the Brahmo Somaj of India" had any official character as regarded that Somaj; and it does not appear possible that the Assistant-Secretary could have had the right to forbid them to meet unofficially. Nor is it easy to explain satisfactorily his delaying this prohibition until after the meeting had been twice advertised in the *Mirror*, the Hall granted, and the audience actually assembled. The history of this meeting, even thus briefly outlined, will sound incredible to many readers; but the last incident is simply taken *verbatim* from the *Mirror*, and the letters of Babu Durga Mohan Das in the *Indian Daily News* of Feb. 26 and in the *Mirror* of Feb. 28 furnish but too clear evidence of the above statement implicating Mr. Sen, which has received no refutation, but was further confirmed by three letters in the *Samalachak* of Feb. 28, by Babus K. N. Dutt, S. N. Bhattacharjya, and G. C. Mahanalahish.

Next day (Sunday, Feb. 24) a counter meeting was held in the same place, to which "Brahmos and other educated Natives of Calcutta and its suburbs, sympathizing with and approving the

proposed marriage " were invited. " The hall was immensely crowded," reported the *Mirror*. "There were about 200 people present," reported the *Indian Daily News*. The chair was taken by a Dr. Hurrish Chunder Sarma, whose speeches the *Mirror* did not report. Only two gentlemen spoke; one whose name did not appear, "proclaimed himself a stranger in the Brahmo community," and made a fatuous speech. The other speaker was Babu Nobo Gopal Mitter, a very well-known member of the Adi Brahmo Somaj, who, some years ago, had his daughter married at nine years old (the *Mirror* then strongly objecting), and who has persistently opposed Mr. Sen's party ever since the old schism in 1865. He has now completely reversed his policy as regards Mr. Sen personally, but alas! he has not, in doing so, needed to alter his views concerning Brahmo marriage. He read to the meeting the following congratulatory address to Mr. Sen, which will sufficiently show the line of defence adopted on this occasion.

We the undersigned inhabitants of Calcutta, members of the Brahmo Somaj and others interested in the social and moral progress of the Bengali community, have much pleasure in conveying to you our hearty congratulations on the approaching marriage between His Highness the Maharaja of Kuch Behar and your eldest daughter Srimati Sunitibala. We hope and trust that this marriage will be fruitful of happiness not only to the parties concerned, but also to the Bengali community, the Brahmo Somaj, and Kuch Behar.

In mutual sympathy, fellow feeling and love amongst the different peoples inhabiting Bengal, lie the best prospects and well-being of the country, and as the proposed marriage is calculated to bring these happy results, we hail it as a happy augury of our future destiny.

Education is producing the most salutary effects in the country, but it can scarcely be said that those effects have been so widespread as to affect the well-being of all the Native States. The consummation must be brought about by the educated Natives themselves. The proposed marriage will afford them a scope for such action in a part of the country, which has not yet received the benefit of liberal education.

The Brahmo Somaj is a hopeful movement in this part of the country, inaugurated by the illustrious Raja Ram Mohun Roy. By the exertions of the venerable Babu Debendra Nath Tagore, of your worthy self, and such men as Babu Rajnarain Bose and others, it counts among its adherents some of the best and oldest families of Bengal and not a few educated Natives representing the gentry thereof. But when to these encouraging features of the institution we find a person of such high rank and distinguished position as the Maharaja of Kuch Behar become a recognized member of the Brahmo Somaj, we may fairly indulge in the hope that the institution will take a deep root in the remotest corner of Bengal and extend its blessings to the people.

As all these benefits are mediately or immediately to be the consequence of the proposed marriage, we congratulate you as the chief promoter of the same, and hope you will accept our kind wishes in the spirit they are offered. May God, the Father of all blessings, crown your and our good objects.

HURRISH CHUNDER SARMA.

NOBOGOPAL MITTER.

JOGENDER VIDYABHUSHAN, M.A., Editor [of] *Arya Durpan*.

RAJKRISHNA MITTER (Presidency College).

RAJ MOHUN BANNERJI, B.A.

KANYE LALL PYNE.

PRASAD DASS MULLICK, and 250 others present on the spot.



Babu Prasad Dass Mullick wrote a letter to the *Samalachak* of the 11th of Choitra (March 24), disclaiming his signature, which had been affixed as above without his knowledge. Babu Kanye Lall Pyne is a member of Mr. Sen's congregation, and is, I believe, the author of an early tract entitled "A Brief History of the Brahmo Somaj" (Calcutta, 1867). Of the three remaining names I know nothing; but it is evident that, in this whole proceeding, the Brahmo element was at a minimum.

On the following Thursday, Feb. 28, the Protestants held their adjourned meeting in the Town Hall of Calcutta, Mr. Ananda M. Bose presiding. As this was their first definite public demonstration, I give a summary of its chief features, condensing it from the reports in the *Indian Mirror* (March 2) and *Indian Daily News* (March 1), each of which published some details omitted by the other.

[*I. D. N.*] The Hall was densely crowded with visitors, and there must have been over 3,000 persons present. Out of this large number only some half-dozen were Europeans.—[*I. M.*] The proceedings were opened by the chanting of a hymn in Bengali, and a short extempore prayer; after which Babu Shib Chunder Deb read out the report of the Sub-Committee of the Protestors. [This report gave a summary of the facts already narrated in this section.] The Chairman then went on to say that . . . his thoughts to-day were painful. He looked upon the prospective marriage as a downward plunge, instead of a step upward; one that would lower the estimation in which the Brahmo Somaj was held, and darken noble hopes. This was a solemn crisis in the Brahmo Somaj. . . . [*I. D. N.*] The meeting had not been convened to discuss the abstract question of early marriage: their intention was to show that they regretted the step Babu Keshub Chunder was about to take, and that they did not wish to be identified with it. They had been accused of being actuated in their opposition by motives of jealousy at Babu Keshub Chunder's having secured so eligible a match for his daughter. He should have scorned to take notice of imputations of that character, but what added to his regret was that the *Mirror* should have circulated this calumny. He would state a few facts with regard to this marriage. It might not be generally known that the young Maharaja had proposed severally more than two years ago to ally himself by marriage to two Brahmo gentlemen; but they declined to accept the honour. He was not at liberty to mention the names of these gentlemen; but a similar offer had been made to another gentleman, with whose name they were all familiar: he alluded to Babu Durga Mohan Das. That gentleman had not considered it proper to sacrifice his principles, or to entrust his daughter's happiness to the Maharaja of Kuch Behar. And yet those base imputations had been cast on them. He might ask, who were the gentlemen who had signed the protest to Keshub Chunder Sen? He felt it an honour to find his name among theirs; for they were men of sterling worth; and included among their number two of the oldest Brahmos. As to the others, they had gone through trials which the world had yet to hear of.—[*I. M.*] Among the Protestors there was one who first joined the movement. He referred to Babu Bijoy Kissen Goswami, a most intimate adherent of Keshub Chunder Sen. Could it be said that this movement, spreading as it had done, all over India, was a senseless one, and one due to motives of jealousy? Could it be said that it had originated in unworthy motives? In saying what he had said, and what he intended further to say, the Chairman wished it to be understood most distinctly that he had long enjoyed Keshub Chunder Sen's friendship, and esteemed him for the possession

of qualities of the highest order, and he hoped to retain those feelings till his dying day; and he further hoped that in the course of the discussion which would ensue, no feelings of personal bitterness would be introduced. The speaker then went on to remark, that one of the earliest efforts of the Brahmo movement was the crusade against early marriage, an evil to which in India no other evil could compare, and all were well aware of the steps taken by the Brahmo leader in this direction.—[*I. D. N.*] Babu Keshub Chunder Sen had made a unique collection of the expression of medical opinions on the subject of infant marriage, and the twelve medical men who had been consulted, with one solitary exception, put the proper marriageable age between 18 and 21, and the minimum at 15.\* In the exceptional case it had been said that in the present stage of native society, 14 might be allowed as the minimum age, leaving it to time to develop a very desirable reform. He thought, therefore, that the question of the minimum marriageable age had been settled once for all. But one gentleman had written to a newspaper that as the opinions of European doctors only had been asked, the decision might not be very reliable. He would read the names of the doctors consulted. They were Drs. Chevers, Fayer, Ewart, Smith, Charles, and White, Europeans; and Drs. Chuckerbutty, Chunder Coomar Dey, Mohendro Lal Sircar, Nobin Krishna Bose, Tumiz Khan, Bahadur, and Atmaram Pandurang, natives. The views of these eminent professional men had been fully endorsed by Babu Keshub Chunder Sen at a meeting held subsequently at the Town Hall on the 30th September, 1871, when the subject was deliberated upon. And this was the outcome of that deliberation! . . . It would be unbecoming for them to criticize the behaviour of a private gentleman: but Keshub Chunder Sen was not a private gentleman; they could not disassociate him from his office in their church. It was asserted that the medical men whose opinions had been collected by Keshub Chunder Sen had fixed 14 as the marriageable age for girls; and it had been argued that as the young lady to be married only wanted a few months of that age, no vital principle would be violated if the marriage took place at once. That it was not a fact that 14 had been fixed as the marriageable age, they had already seen; but even granting that it was so fixed, a departure, however slight, from the rule laid down by the highest authority—by Keshub Babu himself—would simply give an opening for greater modifications in their principles.—[*I. M.*] The speaker had hopes that his friend, Babu Kristo Bihari Sen, at one time thought with him, and that the other Editor of the *Mirror*, Babu Norendronath Sen, did so too; but he was grievously disappointed. He did believe that when passion cooled down, and sober reason took its place, they and all their friends

\* As this report is not likely to have been revised by the speaker, it may not be his fault that the above summary is inaccurate. As the point in question is important, I append an exact statement of the ages named by the twelve doctors in their letters, copied from the authorized Report of the "Indian Reform Association"

	<i>Minimum Marriageable Age.</i>	<i>Proper Age.</i>
Dr. C. C. Dey ... ..	14	
Dr. Charles ... ..	14	
Babu N. K. Bose ... ..	15	18
Dr. White ... ..	15 or 16	18
Dr. M. L. Sircar ... ..	16	
Tumiz Khan, Bahadur ... ..	16	
Dr. Chevers ... ..	16	18
Dr. D. B. Smith ... ..	16	18 or 19
Dr. Ewart ... ..	16	18 or 19
Dr. Fayer ... ..	16	18 or 20
Dr. Chuckerbutty ... ..	16	21
Atmaram Pandurang, Esq. ... ..	20	

It was Dr. Charles who proposed that the age of 14 should be adopted as the minimum in the Marriage Bill, as a starting-point for a much-needed reform; but he added that this limit, "though probably sufficiently low if only a few were expected to take advantage of it, I consider to be much too low when it is believed that the great majority of those about to marry will avail themselves of the earliest lawful opportunity of doing so."—(*Ed. Year-Book.*)

would not believe that all this was senseless agitation but a fight for principle. He saw from the faces of all around him an augury of a bright future before them, and strength and union instead of weakness and dissension in their church. He believed that there was vitality in the Brahmo Somaj sufficient to keep it alive, and that it would live, and live on God alone. He would conclude by inviting the freest possible discussion, and would call upon the movers of the resolutions to speak to the resolutions which were before them.

The first Resolution, moved by Babu Nagendra Nath Chatterjee, seconded by Babu Sasipada Banerjee, and supported by Babu Siva Nath Bhattacharjya, was as follows:

1. "That this meeting views with feelings of deep sorrow and condemnation the approaching marriage of the daughter of Babu Keshub Chunder Sen, Secretary, Brahmo Somaj of India, with the Maharaja of Kuch Behar, as being inconsistent with the high principles hitherto recognized and accepted by the Brahmo Somaj of India, as likely to exercise an injurious and demoralizing influence on the Brahmo community, and as calculated to lower the character of the Brahmo Somaj of India as a reforming and progressive organization; and, without in any way impugning his personal character, feels at the same time constrained to declare that the Secretary to the Brahmo Somaj of India, by countenancing this marriage, and by the utter disregard he has shown of the strong expression of Brahmo public opinion on the subject, has forfeited his claims to the confidence of the Brahmo community."

[After the three speeches in favour of the resolution, two gentlemen, Babus Kasi Krishna Banerjee and Asutoah Banerjee, spoke on the other side. The Chairman allowed them full freedom of utterance, and answered them with excellent temper: but as their speeches added nothing to the credit of their cause, they may be passed by.—Ed. *Year-Book*.]

"[*I. M.*] The resolution was then again put, and in reply to a question from the Chairman as to whether there were any dissentients, loud cries of "none" arose from all parts of the Hall.

[Second Resolution.] It was then moved by Babu Siva Nath Bhattacharjya, seconded by Babu Jadu Nath Chuckerbutty and carried unanimously:

—2. "That the following gentlemen be formed into a committee, to be called the Brahmo Somaj Committee, with power to add to their number, with a view to take such measures as they consider necessary in the present crisis in the progress and history of the Brahmo Somaj, to conserve the best interests of the Somaj, and to organize it on a constitutional basis."

Banerjee, Radha Kanta.  
Banerjee, Sasipada.  
Bhattacharjya, Ram Kumar.  
Bhattacharjya, Siva Nath.  
Bose, Ananda Mohan.  
Bose, Bhagvan Chunder.  
Chatterjee, Nagendra Nath.  
Chowdry, Hara Kumar Roy.  
Chuckerbutty, Jadu Nath.  
Chuckerbutty, Naba Kumar.  
Das, Durga Mohan.

Das, Sarbananda.  
Deb, Shib Chunder.  
Dutt, Kali Nath.  
Dutt, Umesh Chunder.  
Ganguli, Dwarka Nath.  
Goswami, Bijoy Krishna.  
Mahalanabish, Guru Charan.  
Roy, Jaga Nath.  
Roy, Nobin Chunder.  
Roy, Prasanna Kumar.

[*I. D. N.*] With a hymn and a vote of thanks to the Chair, the meeting then dispersed.

#### BRIDAL PREPARATIONS.

All this time, what was Mr. Sen doing? The following gleanings from the *Mirror* will show. It need only be added that he

sent no answer whatever to any of the above-published letters and remonstrances, with the exception of Mr. A. M. Bose's letter of Feb. 16, to which he did vouchsafe a reply, but gave no explanation of his views.

---

*Mirror Gleanings.*—(1.—Feb. 17, 1878.) The *Patra* [i. e. letter] ceremony in connection with the coming marriage of Babu Keshub Chunder Sen's daughter took place on Monday last. We believe this is the first time that a ceremony of this kind is performed in the Brahmo Somaj. The dowager Maharani of Kuch Behar addressed a formal letter, under her seal, to Babu Keshub Chunder Sen, offering to marry her son, Maharaja Nripender Narain, to his eldest daughter, Srimati Suniti. The document was handed over to him in a Kincob cover before a large assembly at Lily Cottage, by the Maharani's delegate, Babu Jadub Chunder Chuckerbutty, who is a Brahmo. Babu Keshub Chunder Sen, on his part, read out another document in which he undertook to give his daughter in marriage to the young Maharaja of Kuch Behar, and handed it over to the Maharani's delegate. The ceremony began with a Brahmo hymn, and the chanting of the Sanskrit *Brahmo Stotra*. It was short, simple, and impressive.

(2.—Feb. 21.) The evening party, held on Tuesday last at the house of Babu Keshub Chunder Sen, was attended by a large number of gentlemen, European and Native. The *dîte* of Calcutta, representing all classes of the community, were present. . . . Babu Keshub Chunder Sen introduced some of the guests to the Maharaja of Kuch Behar. A native amateur concert party gave some pleasant musical performances at intervals. Babu Johori Lall's magical illusions elicited the admiration of all. There was also a display of fireworks.

(3.—Feb. 26.) Babu Keshub Chunder Sen, with the bridal party, left for Kuch Behar yesterday, at 11 a.m. by special train, amid great cheers. The bride was escorted to the Sealdah Station by a number of red-coated and armed Sepoys in the service of the Maharaja of Kuch Behar, and was conveyed in a palanquin, covered with a sheet richly embroidered with gold. Among those who went to see the bridal party were a number of European ladies and gentlemen. The train was decorated beautifully with flowers.

---

## II. The Marriage.

Hitherto the chief objection raised against the Kuch Behar marriage had been the immaturity of the parties. But as the wedding drew near, another question, of a still more serious nature, came to the front. Was the marriage to be a Brahmo or a Hindu one? It should here be premised that up to the year 1872, no marriage in India was distinctly legal unless solemnized according to the rites of some established religion or sect. Among these the Brahmo Somaj had no place; it was entirely without legal status; and the marriages of those Brahmos who had discarded all idolatrous ceremonies were not legally valid, and conferred no civil rights on the wife and her children. It was to remedy this practical injustice that (mainly at the instance of Mr. Sen) the Native Marriage Act—

a purely civil measure—was passed, after nearly four years' agitation, on the 19th of March, 1872. It requires (among other things) that the bride and bridegroom should have completed the respective ages of 14 and 18; and it makes bigamy a penal offence for any one marrying under the Act. But it is a purely permissive law, and it does not extend beyond British India; it is, therefore, not binding in the Native State of Kuch Behar.

Now it was at first rumoured extensively that the Maharaja was a convert to Brahmoism, and further, that he had even gone through the ceremony of Brahmic initiation. And one of the most frequent arguments put forth at this time by the various defenders of the marriage was the great advantage of securing a royal adherent to the new faith. Had the Maharaja been really an earnest convert, desirous to play the part of an Asoka or a Constantine, he would have waited through the 2½ years yet wanting to his majority, and would then have made a public profession of Brahmoism, and passed the Marriage Act in his own dominions, before proceeding to wed a Brahmo bride. But such a course would have been in direct opposition to his own family, who are intensely Hindu; and there is no reason to suppose that it ever occurred to him. Yet by nothing short of this procedure could he have contracted a lawful Brahmo marriage. Consequently,—let the English reader note this,—*the marriage, in order to be legally valid, must necessarily be celebrated with Hindu rites*,—the only remaining question being as to the number and significance of these. Moreover, the Native Marriage Act once set aside, there could be no security against polygamy, which is legally within the power of every Hindu husband, and is even a traditional custom in the Maharaja's own family.

At this point the reader should peruse the following letter which appeared in the *Englishman* of March 8. Its signature, added to its tone of authority, have suggested its being from the pen of Mr. Dalton, the Deputy-Commissioner of Kuch Behar, and the chief manager of the marriage. At any rate, the letter was never contradicted (nor even mentioned) by the *Indian Mirror*.

*To the Editor of the Englishman.*

Sir,—Allow me through the medium of your paper to answer some very pertinent questions of your correspondent K. P. Ray, whose letter appeared in your issue of the 27th ultimo.

Firstly.—The Raja of Kuch Behar has never been baptized, or initiated into Brahmoism.

Second.—The marriage of the Maharaja with the daughter of Babu Keshub Sen, which is about to take place at Kuch Behar, will necessarily be celebrated according to Hindu rites in all essential features, and is essentially a Hindu and not a Brahmo marriage.

Thirdly.—Whatever the private opinions of the Maharaja may be on religious subjects, and looking to the nature of his education, it is only reasonable to suppose they would be somewhat more liberal than those of his

predecessors, he is, at all events, not a professed Brahmo but a professed Hindu; and all that has been lately written about his alleged conversion, baptism, and initiation into the Brahmic faith, &c., &c., is absolutely and entirely without any valid foundation whatever. D.

March 4, 1878.

Such was the state of affairs on the eve of the 6th of March. What then took place will be told in the following letters and articles.

#### THE BRAHMO MARRIAGE.

(*Indian Daily News*, March 15, 1878.)

\* \* On Tuesday, the 5th instant, the bride was conducted to the Rajbari [palace] with pomp and splendour suiting the occasion, and the *adhibash* ceremony performed in strict accordance with Hindu rites.

The next morning the ceremonies of *Nandimookha* and *Braddha* were performed by Kumar Surendra Narayan on behalf of the bridegroom, as is the usual custom with the Raj family. At noon the bride had to purify herself by *Prayaschitta*, and to distribute some gold to the Brahmins. At night the *bagdan* ceremony was first of all performed by Babu Krishna Bihari Sen, in lieu of his elder brother, Babu Keshub Chunder, the latter being incompetent to perform the ceremonies on account of his visit to Europe. The bridegroom was then taken into the inner apartments, and the *Stri-Achar* ceremony performed by the female relations of the bride.

The Raja and his bride were then conducted to the *Bibaha Mandap*, and Babu Krishna Bihari made over the bride to the Raja before a *Ghat* in the usual form, and the ceremony of *Homa* was last of all performed.—Yours, &c.

AN EYE-WITNESS.

#### THE MARRIAGE AT KUCH BEHAR.

(*Indian Mirror*, March 17, 1878.)

The marriage of the young Maharaja of Kuch Behar with the daughter of Babu Keshub Chunder Sen came off on Wednesday, the 6th March. There was considerable difficulty in the way of a successful celebration of the marriage, on account of the insistence on the part of the authorities upon the performance of certain idolatrous ceremonies, such as the *hom*. Babu Keshub Chunder resolutely refused, and up to a late hour on Wednesday it was quite a question as to whether the match would have to be broken off for the preservation of Theistic principles. At last the Deputy Commissioner and the Dewan agreed that pressure was to be brought upon the Brahmins not to perform the *hom* during the marriage ceremony. Upon this the bride's father and his party went to the Rajbari to be present at the wedding. They were, however, greatly distressed to discover that contrary to the assurance given by the authorities, there were certain objects present at the place of marriage which, strictly interpreted, might be viewed as idolatrous. Babu Keshub Chunder felt as much distressed at this unexpected turn of affairs as his friends. An appeal was made to the authorities even at this unseasonable hour, but to no purpose. They evaded the difficulty, and did not order the removal of the objectionable symbols, comprising *ghats*, earthen vessels filled with water, and a pair of wooden *koutas*, symbolical of *Hur Gouri*.<sup>\*</sup> These objects, however, were not worshipped during any part of the ceremony. The *muntras* and ritual had been expurgated of all idolatry. Though the Rajah's Purohita, who are orthodox Brahmins, were allowed to officiate at the ceremony, the *hom* was not performed during the marriage; but after the bride and her party left the place, the Brahmins did perform it, and the bridegroom was present during its performance. Babu Krishna Bihari Sen had to give away the bride, because a very senseless objection had been taken to Babu

\* The deities who are supposed to preside over marriage.

Keshub Chunder Sen's going through that form. The [Brahmo] Divine Service held on the occasion was interrupted by great uproar from all sides. The marriage vows were gone through in the *Andar*, or inner apartments of the Rajbari, by the bridegroom and the bride, after the public ceremony. Here only three or four Brahmos were admitted. The principles of Brahmo marriage were barely preserved, but for all practical purposes the majority of our co-religionists present on the occasion were deeply dissatisfied. On the other hand the Ranees, and the representatives of the Hindu element in the Kuch Behar Raj, were equally dissatisfied. They felt that the essential requirements of a Hindu marriage had been set aside, and they were consequently distressed and angry. We felt that our principles did not receive as much prominence as they should have obtained, and we were distressed accordingly. But we have this consolation. The essential principles of Brahmo marriage have been maintained intact.

#### THE KUCH BEHAR MARRIAGE.

(No. 1 of *Brahmo Public Opinion*, March 21, 1878.)

The thunder that was so long roaring has now burst, and in its crash threatens to scatter to pieces the Brahmo community; the lightning that was so long flashing in the air has struck the hearts of Brahmos and set them on flames. The marriage of the daughter of Babu Keshub Chunder Sen, minister of the Brahma Mandir and Secretary to the Brahmo Somaj of India, has been celebrated, would that we had not to say so, according to Hindu rites. Lives there a Brahmo whose heart does not bleed at this heart-rending intelligence? Lives there a Brahmo who does not feel that his Church has been polluted, his noble cause of reformation endangered by the minister of his Church, not only sanctioning, but actively countenancing, and playing an important part in the drama of, such a marriage? We sincerely hope there is none. If this will not "move a single stone in the solid edifice of our Church," if an early marriage, solemnized with idolatrous rites, will not affect the Brahmo organization, we know not what will. If this does not involve "a war of principles," if this is not wantonly sacrificing some of the most dearly cherished principles of the Brahmo Somaj, we do not know what sacrifice of principles really means. Let the minister and his coadjutors say what they like about these rites, there can be but one opinion regarding them. We refer our readers for a fuller and detailed account of the ceremonies to the letter of our Special Correspondent from Kuch Behar. We are in a position to assure our readers that our Special Correspondent was present at the ceremony, and we challenge contradiction of the account given by him.

[It is not necessary to reproduce the Correspondent's letter entire; but the following series of gleanings, condensed therefrom, contain incidents of importance, none of which, except the performance of *Prayashchitta*, have been contradicted by the *Indian Mirror*.—Ed. *Year-Book*.]

The bride was conducted from her father's lodgings to the Rajbari on the evening of the 5th instant with all the pomp and *clat* that could be expected, and, shortly after, had to undergo *Prayashchitta* or purification, according to the wishes of the grandmother of the Maharaja. The Adhibash ceremony was then performed according to the Hindu rites.

Then came the "tug of war." Serious difficulties arose about the marriage rites. Your correspondent thought everything had been settled before the minister left Calcutta, but no, on the morning of the 6th, the propitious marriage day, there seemed to be "confusion worse confounded" in the minister's camp. The Brahmo bridegroom's side insisted on having the marriage solemnized according to Hindu rites, your minister persisting in having Brahmic rites. When your minister found defeat certain, he gave orders for general retreat. He ordered the things to be packed up and said he

would rather go back to Calcutta with his daughter than yield to idolatrous rites. Little did he think that it was too late for him to do anything of the kind. He was in the lion's den. His daughter was then in the Rajbari, wherefrom he could not possibly get her back. Permission, however, was given to him to go back, but he was called upon to pay a lac and 50,000 [rupees] down for the expenses already incurred on account of the marriage. He would have given worlds to recall one word given in indecent haste, his consent to this marriage. His whole host of followers availed him nought, he was obliged to surrender. Thus the marriage ceremony, which was to have commenced at 8 p.m., came off at 2 a.m. next morning.

At that late hour in the night, when all persons invited to witness the marriage ceremony assembled at the Bibaha Mandap, two of Babu Keshub Chunder's friends, be it said to their credit, objected to the *Mangal Ghat* and two wooden idols, which appeared like two small posts, but which were in reality symbols of *Hur* and *Gouri* placed before the hymeneal altar to witness the ceremony of marriage. They remonstrated with the Deputy-Commissioner for having allowed those idols to be placed there, but it was to no avail.

Babu Keshub Chunder was not allowed to perform the usual *bagdan* ceremony, on the ground of his having lost his caste by a visit to Europe, and he had to resign that parental duty in favour of his younger brother, Babu Krishna Bihari Sen. He, without any hesitation, accompanied the priests and the bridegroom to the Modan Mohan's temple, where the *bagdan* ceremony took place, and where he, according to my information, performed some other ceremonies required by the Hindu Shastras. [In the next No. of *Brahmo Public Opinion*, this statement was corrected by the writer as follows: "The Bagdan ceremony did not take place in the temple of Modan Mohan, but in Dangar Aye's Court-yard, where, according to the information received by our correspondent, an idol was previously placed."]

Babu K. C. Sen desired that there should be no *jagna* [i. e. the fire-sacrifice or *homa*], but the conclusion the parties amicably arrived at was that Keshub Babu should be allowed to take away his daughter at the time of the ceremony. So, after all, the *jagna* was formally performed in the presence of the bridegroom. *Mangal Ghats* were also placed there, with mango leaves upon them, and *Mantras* for both the bridegroom and the bride were chanted by the *Rajpurohit*. Thus ended the marriage of the daughter of Babu K. C. Sen, amidst great confusion and deafening noise of *Ulu*, *Dhols*, and *Dhaks*, so that the prayer which your Minister and his friends attempted to offer up to God, could not be heard by any one. I am told, after the ceremony was over, your Minister and a few of his friends, to the utter disappointment of the other Brahmos who came from Calcutta and who were not admitted, held divine service in the *Andar* for a few minutes.

By the by, I forgot to tell you that Babu K. C. Sen applied for and obtained Rs.10,000 from the Kuch Behar State to defray the marriage expenses, and he has returned Rs.1,500 out of this amount.

#### THE MAHARAJA'S DEPARTURE FOR ENGLAND.

(*Special Telegrams to the Indian Mirror*).—Kuch Behar, 13th March.—A painful scene has taken place at the Rajbari to-day. The Deputy-Commissioner has issued orders that the Maharaja should start for England on Friday next. The Maharaja's mother and grandmother are said to be beating their heads in desperate fits of agony and profusely bleeding. Doctors have been sent for. The whole Hindu community is in a state of agitation.—Kuch Behar, 14th March. Most painful scenes here in connection with the approaching departure of the Maharaja for England. The Maharaja is now at the Deputy-Commissioner's, and not allowed to take leave of his mother. Weeping and lamentation in the Rajbari owing to this cruel treatment.



(*Indian Mirror*, March 19, 1878.) Quoting the special telegrams from Kuch Behar, the *Hindu Patriot* observes :—"We are sick of this Kuch Behar business. We are really at a loss to conceive why the Government should, in the teeth of the opposition of the Maharanis and of unanimous public opinion, persist in sending the young Maharaja to England. Is it too late to stop the scheme?"

(*Indian Mirror*, March 28, 1878.)—The following letter has been addressed by the Ranis of Kuch Behar to Lord Ulick Browne [Commissioner of Kuch Behar]. It is written in Bengali, and we give a tolerably literal translation of it below [abridged here to save space] :—

\* \* \* Our grandson and son Sri Sriman Maharaja, who is doubtless a minor, and whose family is entirely Hindu and is practising Hinduism from time immemorial,—you are taking to England, in opposition to his wish and ours, and thereby prejudicing our caste and religion. The cause of this we entreat you to disclose to us. That Sri Sriman Maharaja is unwilling to go to England he has made known to you by letter and telegraph. You can know this if you ask him in the absence of Mr. Kneller [his tutor]. . . . The great and just British Government have not, up to this moment, forcibly destroyed the religion of any Hindu. Day before yesterday the Maharaja was placed under double sepoy guard in his palace. Mr. Kneller and the Doctor Sahab were with the Maharaja the whole night. What they did while there, we do not know. Then, after every kind of cruelty had been shown, our only son was taken away yesterday and kept the whole day and night in the house of the Deputy-Commissioner at Nilkuti. We were not even allowed to see him. To-day after having entirely burst our hearts, they have taken him to that road (Julpigori?). At the rumour of the Maharaja's intended departure for England immediately after marriage, none of our life-long relations and caste-people, such as the Raja of Bijni and the Zemindars of Pawat, Jowar, Luckipore, and Gousipore came to the marriage.

We are helpless weak women, you are wise and powerful. The honour and prestige of our family is entrusted to your hands. We, therefore, repeatedly pray that you will not, during the minority of the Maharaja, and in opposition to the wishes of all, send him to England. The Maharaja's servants have all fled : his Brahmin (cook) refuses to go, and we cannot get another (to serve him). If you are not averse to a matter so destructive to our caste and religion, then we request you will at once send this petition to His Honour the Lieutenant-Governor. When our caste and religion are about to go, and this life and future life are both in peril, we are prepared to send this petition of (two) powerless and unsupported women, to the bright throne of Srimati the Empress of India. We pray again and again that you should either desist from this unjust course or be kind enough to send this petition without delay to the Government of Bengal and so oblige, &c. Dated 3rd Chaitra [March 16].

(*Indian Mirror*, March 19, 1878.)—Babu Keahub Chunder Sen, with his daughter and the Maharaja of Kuch Behar, arrived at Calcutta yesterday morning. The Maharaja on his arrival visited His Honour the Lieutenant-Governor at Belvedere. He was to have left Calcutta last night for Bankipore *en route* to England.

(*Indian Mirror*, March 24, 1878.)—There has been some controversy of late in the papers regarding the creed of the young Maharaja of Kuch Behar. We are in a position to state that the story of his public conversion to Brahmoism immediately before the marriage is wholly unfounded. He was not converted, for he needed no conversion. He was a Brahmo or Theist already, having, like thousands of Native youths around us, renounced his faith in idolatry under the pressure of English education, and adopted Theistic principles and liberal ideas. Those who happen to know the Maharaja intimately have assured us that he never made a secret of his faith, but

always candidly stated that he was a believer in the True God. Though not formally initiated or "baptized," this young Native Chief has given the best evidence that he belongs to the body of liberal-minded Theists daily growing in India under the influence of Western thought.

#### APOLOGIA PRO KESHAVA.

To complete this section of the story, I pass over the events immediately following the above, and go on to the *Apologia* which was at last put forth on behalf of Mr. Sen. It first appeared in Bengali in the *Dharma Tatva* of the 16th Chaitra (March 29); an English translation followed in the *Sunday Mirror* of April 7, and a slightly variant version of this was soon afterwards issued as an "Indian Mirror Extraordinary." As this last was sent to me direct by Babu P. C. Mozoomdar (the chief author of the Address), I select it for reproduction here. [Before the marriage took place many letters in defence thereof were published in the *Mirror* and other Indian newspapers; but I have not seen a single one of these letters which could do the least good to Mr. Sen's cause (usually they had quite the opposite effect). Very few appeared to be from members of the Brahmo Somaj, and none had any recognized authority from Mr. Sen. I have therefore passed them all by.] It should be added that the *Sunday Mirror* of April 14 states that the following Address "is simply intended as an official statement of facts for general information, and not as the Minister's self-defence." An elaborate and able review of the Address appeared in the *Brahmo Public Opinion* of April 4 and 11, criticizing its various statements and sentiments from the Protestant stand-point, and frequently presenting important corrections as to matters of fact. Several of these corrections I have appended as foot-notes, and I have also pointed out a few discrepancies between the present narrative and the one given in the *Mirror's* editorial article of March 17.

#### AN ADDRESS TO THE BRAHMO PUBLIC OF INDIA.

[Translated from Bengali.]

For some months past, there has been very great agitation in this country on the subject of the marriage between the eldest daughter of the Minister of the Brahma Mandir and the Maharaja of Kuch Behar. The opponents of Babu Keshub Chunder Sen, acting under ungenerous impulses, have published endless calumnies against his character; and there are even many amongst his friends who, not being able to comprehend the exact position of affairs, are full of anxiety and embarrassment. If, however, instead of trying to spread calumnious reports, any of the present agitators, in the name of public good and brotherly love, and in a truly dispassionate spirit, had applied to the Minister for the actual facts of the case, we believe he would have satisfied their curiosity. Nevertheless we find at length a number of such applications have been addressed to him. Certain letters have been written to the Minister himself, to the Assistant-Secretary of the Brahmo Somaj of India, as well as to some of our Missionary brethren, requesting publication of the actual facts of the case. We, therefore, have thought it our duty to lay such facts before you after due inquiry as we have gathered. This we do with the sanction and

under the direction of the Minister and for the benefit of the public. It is to be hoped that the perusal of this explanation will remove the doubts of many if not all, and conduce to the welfare of the Brahmo Somaj. On the one hand, the delay which has occurred in submitting this statement may, it is true, have caused some uncertainty and harm, but, on the other hand, it is equally clear that when men's minds are in a state of excitement they are seldom in a position to ascertain the truth of any subject, but as gradually the irritation of their feelings subsides, they are better fitted to form a sound and sober judgment.

We are thoroughly assured that it is not the object of the Minister to justify all the circumstances that have transpired in connection with the marriage of his daughter, or completely to vindicate his own conduct in the matter. There are certain things in relation to the marriage which, if they have pained anybody, have pained him much more than others. The marriage has not been entirely in accordance with his own wishes, and he has never made a secret of his dissatisfaction on this point. If any wrong has been committed in the course of the proceedings under review, he is prepared to protest against that wrong as openly and as loudly as any other Brahmo. But to assert that he has been influenced by the love of money to encourage idolatry and early marriage, or with a view to re-enter the fold of Hindu society, is an infamous accusation which we most indignantly repel.\*

We must in the first place declare that the Minister consented to take the initiative in this matter under the pure dictates of conscience. We are aware that he was always exceedingly indifferent to the subject of his daughter's marriage, and, important as that subject was, he felt always free from anxiety about it. Not for a single day did he attempt to find out a suitable match for his child. When by an unforeseen course of events the proposal for the present marriage was presented before him, he took the circumstance as providential, and without hesitation dealt with it as such. Not being a Utilitarian, he did not care to calculate the consequence of his step. Whether this alliance would lead to the political and religious welfare of the Kuch Behar State, whether it would result in good to the people of Bengal, whether a better match was or was not available among the Brahmo community if due search had been made, whether such match, if available, would not be better, on the whole, than the one proposed, were thoughts which never entered into his mind at the time. Is this thing right or is it wrong?—this was the only question he put to himself. His heart said it was right, and circumstances proved that his daughter's future husband was brought before him providentially. Thus without regard of future consequences, with dependence only upon the impulses of his conscience, and with implicit faith in the will of Providence, he put his hand into the affair. He has always believed that his daily meals, and the government of his household are in the hands of Providence. He thinks that if he had not undertaken to celebrate this marriage, he would have been guilty before his conscience. And if all the men of this world had been arrayed against him in opposition, he still could not have refrained from it. Because he believes that God is greater than man, and the will of God than the will of man.

The negotiations of the late marriage were carried on and settled between the Minister on one side and Government on the other. The Maharaja of Kuch Behar is a minor, and so long as he does not come of age the Government is his lawful guardian. Therefore, in the matter of the Raja's marriage, the entire direction of affairs lay in the hands of the Government authorities. As Babu Keshub Chunder had never so much as

\* The protestors have always scrupulously avoided treading upon the forbidden ground of motive. How could any one suppose Babu K. C. Sen was preparing to enter the Hindu Society by means of an intermarriage. Suffice it to say that the protestors thought, the whole Brahmo public thought, Babu K. C. Sen to have fallen into a grave mistake, but no one ever attributed any base motive for his action.—B. P. O.

even dreamt that he would have to give his daughter in marriage to a Maharaja, he had never made any application, far less any effort for such an alliance. And if the Government had not been concerned and if it had not made special exertions for the marriage, the proposal of this marriage would never have been entertained. Six months ago, the Deputy-Commissioner of Kuch Behar personally came to Calcutta, and having called to see the daughter of Babu Keshub Chunder Sen, expressed himself fully satisfied with her. After a few days he wrote to him to the effect that the Commissioner, Lord Ulick Browne, had warmly approved of the match. Babu Keshub Chunder Sen was requested to say on what points he required a deviation from the ordinary usages of orthodox Hindu marriage. It was further pointed out in this letter that the proposed marriage was calculated to do a great deal of good to the country, and suggested, therefore, that both parties should, so far as possible, facilitate arrangements for its consummation. In the beginning of October the Minister expressed his views on the proposal in a letter to the authorities, wherein he laid down thirteen conditions, the principal of which are given below :—

(1.) The Raja must acknowledge in writing that he is a Brahmo or Theist.

(2.) The marriage must be celebrated according to the ritual of the Brahmo Somaj, that is, Hindu rites divested of idolatry,\* though such local customs might be supplemented as were unidolatrums.

(3.) The marriage ought to be celebrated when the bridegroom and the bride attain their full majority. But if it could not be deferred till then, for the present there might be a formal betrothal only, the due consummation of the marriage being put off until the return of the Maharaja from Europe.

(4.) All the Theistic conditions as to marriage rites must be strictly observed; but on other points, where local usages of a simply unreasonable or absurd nature were insisted upon, these might be tolerated.

Later on, however, in the same month, a communication was unexpectedly received from the Deputy-Commissioner, stating that the Lieutenant-Governor had discountenanced the match, because of its prematurity, and the Maharaja himself had expressed his unwillingness, for which reasons the negotiations must be put a stop to. The match, therefore, was broken off, and there was no reasonable chance of the proposal being renewed. Three months later, again, another letter came from the same authority, which said that the Lieutenant-Governor had given his consent to the marriage, but that the Maharaja must leave for Europe immediately after the celebration of the wedding. The new proposal came in this shape. The Raja must under any circumstance proceed to Europe. But as it was thought highly undesirable that he should make this distant tour while he remained unmarried, the proposed marriage could not take place later than the 6th March, though it was to be a marriage in name only. With a view that Keshub Babu might not object to this fresh arrangement, it was argued in the letter of the Deputy-Commissioner that though he (Babu K. C. Sen) might feel it exceedingly unpleasant to consent to the marriage taking place so early as the 6th of March, on account of his daughter not having completed her 14th year, he ought to consider that this marriage was in no sense to be a marriage in the usual acceptance of the word, but it was to be a betrothal only.

When the proposal was received in its present form, it was the season of the anniversary festival of the Brahmo Somaj; a delay of some days, therefore, necessarily took place before any definite reply could be given. But after urgent telegrams and repeated consultations, it was decided that the marriage could take place on the 6th March if it were to be viewed by all parties as a betrothal only, and if Government undertook to guarantee that

\* Are our Brahmo readers ready to accept this negative definition of Brahmic ritual? Are all 'Hindu rites expurgated from idolatry,' Brahmic rites? Why was this negative rule laid down? Why were not Brahmic rites defined and insisted upon?—B. P. O.

this relation was to be strictly maintained.\* The authorities consented to this condition, and other matters connected with the marriage proceeded towards settlement. As regards the Raja's faith it is a fact that in point of character he is a Brahmo, and on enquiry it was ascertained that his faith in the religion of the Brahmo Somaj had been formed a long time ago. He was prepared to give a written statement of this fact. The first condition of the marriage being thus answered, it remained to settle the rites according to which it was to take place. On this subject Babu Keshub Chunder Sen had proposed that a competent Pundit should be deputed from Kuch Behar to Calcutta, and that both parties should decide this important matter in such a way as to prevent all misunderstanding in future. Accordingly, the principal Pundit of the Maharaja was sent to Calcutta by Government, and he after occasional consultations extending over a week with Pundit Gour Gobind Roy Upadhaya, the *purohit* (priest) of the bride's party, and after long controversies, in a manner settled the rites of marriage which, according to conditions previously laid down, consisted of the Brahmo ritual as well as local customs devoid of idolatry. The rites were divided under the following heads:—(1) On the day previous to marriage, *Adhibash*, (2) Brahmo Divine Service at the time of marriage, (3) *Bagdan*, (4) *Stri-achar*, (5) *Svastivachana*, (6) *Barana*, (7) *Kshama-grahana*, (8) *Sammati*, consent, (9) *Sampradan*, (10) *Vara-dakshina*, (11) *Udvaha Pratiṇa*, (12) *Prarthana*. It was settled that these marriage rites should be printed both in the Bengali and Sanskrit languages, in elegant type on *tulat* paper, to be read at the time of marriage by the *purohitis* (priests) of both parties. The printing of the ritual was entrusted to the manager of the *Indian Mirror* Press. While these arrangements were in progress, the agent of the Government started with the young Raja for Kuch Behar on the 22nd February, taking with him a copy of the said rites in manuscript, to which was attached a supplementary sheet of paper containing the following special conditions:—(1) Neither the bridegroom nor the bride was to take part in any kind of idolatrous ceremony before, during or after the marriage. (2) At the place of marriage no image of any god or goddess, no fire, no *ghats*, &c., should be kept. (3) Only those *mantras* which were to be printed in the marriage ritual could be read, and the utterance of no other *mantras* was to be allowed. (4) No part of the *mantras* could be omitted, or in any manner modified. To ensure still more fully the observance of these rites, it was proposed that the signature of the Deputy-Commissioner or his representative should be affixed to the document containing the order and description of rites.

After the settlement of these conditions, the bride's party began to make preparations to leave for Kuch Behar. There appeared to be no further fear of any difficulty, specially as Keshub Babu had ere this sent a telegram to the authorities informing them that in matters of religion not the least compromise of his principles could in any sense be expected. In reply to this he had been distinctly assured that he need not apprehend any further difficulty, and that Hindu rites *minus* idolatry were to be observed. Such clear assurances on the part of Government removed all fear and anxiety as to the fundamental conditions of marriage, and it was thought that if any difference of views arose on minor matters, such differences could be easily arranged at Kuch Behar. On Monday, the 25th February, the bride's party was to start by special train from Calcutta. And while they were busy making arrangements for the trip, a message by wire reached them to the effect that the marriage rites had not yet been examined, and must not be printed. On Saturday night another message came, stating that Brahmo ceremonies had been introduced into the ritual and that this could not be allowed. A protest against this message was quickly

\* Are not *all* early marriages in our unfortunate country far more successful betrothals than his daughter's marriage was likely to be? Is not the marriage of a girl of six to a boy of ten a betrothal in fact? Are such marriages, then, to be defended on this ground?—B. P. O.

despatched on Sunday, and attention was drawn to the marriage conditions before submitted. Difficulties also arose at this time on the subject of *nauteses*, and it was suggested to the authorities to postpone the special train by which the Calcutta party was to go. They replied that the train had been already engaged, times had been appointed and no postponement was now possible. Thus Babu K. C. Sen was obliged to leave Calcutta on Monday by the 11 o'clock train in great haste, and he reached Kuch Behar with his family and friends on the 27th instant nearly at midnight. Immediately on arrival, information reached them that no preparations for formal reception had been made, and they were expected to enter the town very quietly. Everyone was mortified at this intelligence, and suspected that there must be deep reasons for it. Until Sunday no difficulties arose, and all went on happily. The subject of the ritual was repeatedly introduced for settlement, but no one seemed to pay any attention to the matter. The ceremony of *gatra-haridra* or anointing with turmeric passed off on Sunday. But on Monday a number of highly respectable gentlemen representing the Maharanis, accompanied by the chief Pundit of the Kuch Behar Court, arrived at the residence of the bridal party and brought forward many new proposals. They said that Babu Keshub Chunder was not to be admitted into the *bibaha mandap* or the place of marriage, that no Brahmin priest who had renounced his sacred thread, and no other man who was not a Brahmin could officiate at the ceremony, that no Brahmo Divine service could be allowed on the occasion, that the bridegroom and bride were to make no marriage vows at all, and that both parties were to perform the *homa*. Keshub Babu and his friends were wonder-struck at this. There was now but one day remaining to the marriage,—how could these new difficulties be got rid of within that short time? After long controversies the Raj Pundit went away disgusted, and though some of the points raised were set at rest by the discussion, there were other matters in which differences became serious. On Tuesday the *adhibas* was appointed to take place; the bride was to proceed to the palace in the evening with much solemnity and pomp; every arrangement had been made and every one was in expectation for it. But agitation and controversy on the subject of the ritual raged high till three o'clock in the morning. At length the dispute reached its crisis, and fears were entertained that the match might break off. On the very day of the marriage, that is Wednesday, the controversy on the subject of the *homa* was warm and animated. On one side there was the Government; on another side there was the mother of the Maharaja; on another side again there were the Brahmin priests; and lastly there were Babu Keshub Chunder Sen and his friends. Each side did its best to maintain its own ground. Gradually however the wrangling ceased. The agitation developed itself into the formidable question whether the marriage was or was not to take place. The Maharaja was dependent on Government, which therefore could make any ruling it chose in his case, and outsiders might or might not have any right of interference in the subject: but how could the representatives of the bride lend the least countenance to idolatry? It was determined, therefore, that according to previous conditions the bridal party was to keep no connection with any idolatrous observance, and that unless this concession was made the match must be broken off. The concession was at last made at 11 o'clock in the night, and every one felt somewhat reassured. On proceeding, however, to the scene of marriage, it was observed that within a small enclosure called the *mandapa* there were a number of plantain trees and *ghats* nine or ten in number, and besides some object measuring about half a yard in height was wrapped in a piece of red cloth. Some amongst us felt a suspicion that perhaps certain Hindu deities such as Hara, Gouri, &c., were placed there for the purpose of worship. The Deputy Commissioner being immediately appealed to denied this fact, and after due enquiry amongst the Pundits, distinctly said that among the objects alluded to, there was no idol or object of worship, no Hindu deity had been placed

there.\* From what he and the Chief Pundit said it was evident that within the *mandapa* there was no idolatry, but that according to local and ancient usages, certain objects† were arranged to lend an auspicious appearance to the whole scene. The ceremonies then commenced. After *bagdan* (pledging of word) *stri-achar* (rites performed by female relatives) and *summati* (mutual consent) the bridegroom presented himself within the marriage *mandapa* and the Minister with the Brahmos present held Divine Service in the midst of the assembly. [In the previous translation, this clause ran—"at the general place of meeting."‡] After a short time the bride was brought, and Babu Keshub Chunder and his brother, and the priest of the bridegroom and the priest of the bride, Pundit Gour Gobind Roy Upadhya, entered the marriage *mandapa* and took their seats. All current Hindu *mantras* shorn of the names of idolatrous deities and duly amended were recited, after which the bride retired to the inner apartments. Then according to Brahmo practice, the marriage vows and prayers were read by the married couple, and the Minister gave the prescribed precepts. These observances were held at a separate place in the presence of a number of Brahmos. ["Here only three or four Brahmos were admitted."—*Mirror* of March 17.]

After perusing the statement given above, you will be able to judge whether or not those who have preferred the charge of encouraging (1) idolatry and (2) early marriage against the Minister have done so erroneously. It ought to be borne in mind that the Government and Keshub Babu, both equally opposed to early marriage, have undertaken to effect this alliance, and that the promises and arrangements of the former, made before as well as after the marriage, amply justify the reliance which the latter has always placed on their word of honour. It has been said that Keshub Babu has violated the limits of age as set down in the Marriage Law which he was chiefly instrumental in getting passed, and that he has acted contrary to his previous faith and principles. But a good deal can be said to repel this unfounded charge. In the first place, Kuch Behar is an independent State, where the said Act is not in force. Even if the marriage had been celebrated under the Act in Calcutta, as was proposed at one time, the Maharaja, after his return to his own territories, could have been held under no obligation to respect the provisions of the Act. Under such circumstances, then, Act III of 1872 was useless, unavailing and inapplicable to the present case. It was therefore set aside. If the Maharaja had been subject to the British law there is not the least doubt but that this marriage would have taken place according to the provisions of the enactment; and if the marriage had taken place under the Act, the limits of age would have been observed by both parties. It may be further urged that if Keshub Babu did not avail himself of the Marriage Act for reasons specified above, why did he not stick to the conditions of age as laid down by himself and insisted upon in his own lectures and precepts. He enforces strict rules when the marriages of other people are concerned; but in the case of his own daughter he relaxes the rules and becomes exceedingly indulgent. Why this inconsistency between his previous conduct and present practice? It ought to be remembered that the Minister has on various

\* Compare with this the version of the marriage in the *Mirror* of March 17, "An appeal was made to the authorities even at this unseasonable hour, but to no purpose. They evaded the difficulty, and did not order the removal of the objectionable symbols.—[Ed. *Year-Book*.]"

† Are not such objects always kept in the place of idolatrous marriages for this very purpose? Are they, anywhere, worshipped during the marriage ceremony?—B. P. O.

‡ Where did the *bagdan* ceremony take place, and who took part in it? Why is not any explanation given? Did not the *bagdan* ceremony take place at the Dangar Aye's Courtyard in the presence of an idol? Did not Babu Kristo Bihari Sen perform the ceremony, because Babu K. C. Sen was incapacitated from doing so by his loss of caste? We relied upon these facts in our first No., and we shall simply ask the Brahmo public to note that they are not denied.—Then, again, what is the 'general place of meeting'? Is it the *biaka mandap*? Was not this service a mere mockery? Did it not take place amid great noise, as stated in the *Sunday Mirror* a fortnight ago?—B. P. O.

occasions solemnized Brahmo marriages in which the ages of the girls ranged between 11 and 13 years.\* He certainly had objection to such marriages, but he overcame his scruples on the score that formal precautions had been adopted to prevent the evils of early marriage. In the *Udichya Karma* (ceremonies subsequent to Brahmo marriages) it was clearly laid down that unless the bride arrived at the age of adolescence the ordinary relations of a wife to her husband could not be established in her case,† and marriage in such instances meant no more than betrothal. Before the commencement of youth, marriage in its actual sense could not be recognized. It was held by the Brahmos, long before the Marriage Act was passed, that the real marriage of a girl before the commencement of youth, in the sense of becoming a wife, is objectionable. When the Act was passed by the legislature, the principle of marriageable age above alluded to, current in the Brahmo Somaj, was formulated into law. It was attempted to ascertain the exact age at which the constitution of girls in this country develops into the physical peculiarities of womanhood, with a view to set down that age as the minimum marriageable age for girls. Dr. Charles gave it as his opinion that the youth of Hindu girls commences at 14. This principle was recognized in the Act. Indeed the real spirit of the law is that the commencement of adolescence is the right age of marriage for girls. In the present marriage *this* condition has been fulfilled. Consequently Keahub Babu cannot be charged with having acted contrary to his principles in the case of his daughter. Secondly, the charge of idolatry is equally unfounded. We can confidently affirm that on the side of the bride and her father there was not a tittle of idolatrous observance. We have been surprised to hear all this talk about *prayaschitta*. Far from consenting to such a ceremony, there was not even a proposal of it at any time. The charge is as false as it is painful.‡ Having just investigated into the truth of the matter, all that we discover is this. A gold mohur was one day brought by the Maharaja's grandmother, who touched with it the back of the bride's palm, laid it on the ground. The girl knew nothing more about it than this. Is this *prayaschitta*? In fact, as we have said above, there was not a particle of idolatry on the side of the bride's party. About the bridegroom it may be said that he himself has no faith in idolatry; but under the direction and orders of Government, who tried to keep intact the legality

\* Has there been a single marriage after the passing of Act III of 1873, in which "the ages of the girls to be married have ranged between 11, 12, and 13?" No. The Brahmos had learnt to honour, respect, and obey a law which was passed for their benefit. Then why bring instances of marriages which took place before the passing of the Act?—B. P. O.

† The *Adi-Somaj* ritual did contain a provision to this effect, but the progressive Brahmos discarded this with the ritual of the *Adi-Somaj*.—B. P. O.

‡ We are quite prepared to admit that the bridal party was taken by surprise at this ceremony; but notwithstanding that, the *Prayaschitta* did take place. What is it but distributing gold among the Brahmins and taking the dust of their feet? This was done. We regret we cannot here reproduce the letter of Babu Grish Chunder Sen, (who was one of the bridal party) addressed to the *Banga Bandhu*, in which he admits this to have been done, though he would not call it *Prayaschitta*; but the Editor of *Banga Bandhu* justly observed that he considered it to be *Prayaschitta*. That account does not tally with the account given in the Defence. The gentleman who sent an account of the ceremonies to the *Indian Daily News* as an 'eye witness,' and whom we have subsequently ascertained to be an European gentleman in the Raja's service, and who was present at the marriage, also distinctly wrote about *Prayaschitta*. It is idle therefore to deny the fact.—B. P. O. (Note by Ed. Year-Book.—I am indebted to an Indian friend for the following translation of the passage above alluded to in Babu G. C. Sen's letter to the *Banga Bandhu*.)—"The real facts which I have heard are these. It is a custom in the Raja's family that in a marriage of a grown-up girl, the bride is required to undergo some idolatrous rites and to distribute some money to the Brahmins. The Raja's grandmother requested the bride to do this, but she did not mind this. After a while the old lady, performing certain ceremonies herself, and handing over a gold mohur to the bride, asked her to salute a certain priest with that money. A Brahmin was standing by the side of a curtain, when the bride saluted that personage with the mohur, and touched the body of the old lady; she did not salute any god or goddess. If you call this *Prayaschitta*, then nothing more can be said." [To "salute," i.e., to make *pranam*, or bow down to the ground before a superior.]



of the marriage, he had to be present at the ceremony of *homa*.\* If, however, his relations, his priests, or his mother can be found to have indulged in idolatrous practices, surely the Brahmos cannot be held responsible for the same. The more specially as distinct assurances about the exclusion of idolatry had been obtained on our side before any initiative was taken in the matter. The first intimation about the retention of idolatrous observances on the part of the bridegroom was received after every arrangement for the marriage had been completed, and there remained only one day for the marriage. On Friday, the 8th February, after the Raj-Pundit had promised the exclusion of every form of idolatry from the marriage rites, and Divine service was held in due form at Keshub Babu's house, the Maharaja was allowed to pay his first formal visit to his future wife. Two days later, that is on the 10th February, (*jurani*) presents were received. On the day next to that, after an imposing Brahmo service, the bond of betrothal was written and signed on both sides. In this document Keshub Babu declares distinctly that "this marriage is to be celebrated in the holy presence of the God of Truth." On the 19th instant all the most distinguished men of Calcutta society were invited at Keshub Babu's house, and the Maharaja was introduced to them. Besides all this, the youthful couple often met with one another, in the presence of their guardians and elders, in the midst of a Brahmo family, and felt in their hearts the beginning of mutual affection and love. If such attachment be the basis of all true marriage, then it must be admitted that before the bridegroom and bride had left Calcutta, the preliminary stages of Brahmo matrimony had already set in, and that they had in spirit actually entered into the relationship of a Brahmo family. After the progress of arrangements so far, to introduce any new proposal with a view to retain idolatry was, to say the least, quite inconsistent. But we must here observe that we do not venture to construe such unreasonable proposals into misconduct or malice on the part of Government officials. If in trying to discharge their duty they have in any way acted in opposition to our wishes, we have no complaint to make. The worthy Deputy-Commissioner in the midst of many difficulties tried to be true to his word to the end, and when we felt that we were in real danger, he acted towards us faithfully and as a friend. For all this we have to offer him our sincere gratitude.

In conclusion, our humble request to the Brahmo Public is, that they should in the spirit of kindness and calmness read our statement from beginning to end. When all this dispute and bitterness will have ended, they will find that their Minister has been at all times opposed to the sins of idolatry and early marriage, and whatever his enemies may choose to say, his life has been ever devoted to the unselfish preaching and practice of truth. Let the whole world know that in this grand alliance he did not seek a farthing's worth of pecuniary advantage, nor made a moment's effort to seek readmission into that Hindu society which has cast him out. Let all the world know that in celebrating this intermarriage with the Sankocha caste, he has more than ever incurred the penalty and odium of excommunication.† According to the will and commandment of his God he has, indeed, given his daughter in marriage to a royal house; but so far as he himself is concerned, he remains free as ever from the love of gain and the stain of worldliness.

PROTAP CHUNDER MOZOOMDAR, *Asst. Secy. Brahmo Samaj of India.*  
GOVIND GOBIND ROY, *Secy. Brahmo Missionary Conference.*

\* May we ask, the legality of what marriage? A Brahmo or a Hindu marriage? Is *homa* ever necessary for the validity of a Brahmo marriage? Then was the marriage a Hindu marriage, the legality of which the Government were trying to keep intact. This admission leaves no doubt whatsoever that the Government were trying to make it a valid Hindu marriage, and this is quite consistent with the telegram sent to Mr. Sen before he left for Kuch Behar; and we have not the slightest doubt in our mind that the marriage has, to all intents and purposes, been a Hindu marriage.—B. P. O.

† We thought Babu Keshub Chunder had eschewed caste and been excommunicated from the Hindu society long prior to this marriage. A Brahmo could not have any caste or fear of excommunication.—B. P. O.

### III. After the Marriage.

We now enter upon a new stage of the history, in which the questions at issue are of a more local and personal nature than the preceding ones, and are therefore less capable of being justly and fully comprehended at a distance. Each party has, more or less completely, told its own story, and to decide on the exact truth where these disagree, is what no distant historian, unable to sift matters at first-hand, can presume to do. I have therefore given, in double columns, the contrasted reports of all the chief transactions in which both parties were actors, and published all the official papers on both sides. This will doubtless be found tedious by many readers, but it is the only way of doing full justice; and the collating of the contradictory documents is often an instructive process in itself, which throws considerable light upon the controversy.

It should first be premised that although Mr. Sen has long been widely revered as the chief leader in the Brahmo community, his official position is confined to the "Bharatbarshia Brahmo Somaj" or "Brahmo Somaj of India," of which, since its foundation by him in November, 1866, he has been the Secretary (and his cousin Mr. P. C. Mozoomdar the Assistant Secretary). Since the opening of the "Bharatbarshia Brahma Mandir," the Church of this Somaj in Calcutta, he has been its Minister, and Mr. P. C. Mozoomdar its Secretary. In the affairs of the congregation of the Mandir no one outside it has any right of interference; but the "Brahmo Somaj of India" includes many members who reside in different parts of the country, and many of the provincial Somajes, especially in Bengal, are affiliated to it.

Secondly:—the *Indian Mirror* and its two Bengali companions, the secular weekly, *Sulabh Samachar* ("Cheap News"), and the fortnightly religious paper, *Dharma Tattva* ("Religious Truth") have long been the chief representatives of Mr. Sen's teaching, and from September 9, 1877, to March 31, 1878, his name appeared in the Sunday Edition of the *Mirror* as joint Editor with his brother, Babu Krishna Bihari Sen (who edits the Daily Edition in conjunction with his cousin, Babu Norendro Nath Sen). The Kuch-Bihar marriage agitation soon gave rise to the issue of other periodicals. The *Samalachak* (or "Review"), now a secular weekly, was started on February 17; the English weekly journal, *Brahmo Public Opinion*, on March 21; and the fortnightly religious paper, *Tattva Kaumudi*, (or "Light of Truth"), on May 29. From these journals all the following documents are taken.

(March 14, 1878.)

*(Indian Mirror, March 24, 1878.)*

—Two letters came to the hands of Babu Protap Chunder Mozoomdar. One of these was signed by a number of individuals who thought they were members of the congregation of the Brahma Mandir. The other was signed by some members of the Brahma Somaj of India. Both these letters contained the calumnious and disgraceful charge of encouraging idolatry and early marriage against Babu K. C. Sen as Minister of the Brahma Mandir, and Secretary to the Brahma Somaj of India. Not a single word was said to substantiate the charge, not a single inquiry had been made to elicit the facts, yet these persons chose to condemn, and embodied the condemnation in the form of a letter, and demanded a meeting to depose their Minister and Secretary formally on the calumnious charge they had chosen to construct out of their own imagination. Under these circumstances their letters were returned with a simple marginal remark to the effect that they must prove their charge before they could call a meeting.

*(Tattva Kaumudi, 16th Jaistha, viz., May 29.)*—The question arose in the minds of some members of the Brahma Somaj of India, whether Babu K. C. Sen should be retained as Secretary when he returned from Kuch Behar, he having been implicated in an idolatrous child-marriage. To settle this question, they thought it proper to call a special meeting of the B. S. of India; whereupon Babus Ram Kumar Bhattacharjya, Sasipada Banerjee, and others, sent the following letter:

"To the respected Babu P. C. Mozoomdar, Assistant-Secretary to the Brahma Somaj of India.

"With permission:—We, members of the Brahma Somaj of India, beg that you will call a special meeting of our Somaj, soon after the receipt of this our letter. In that meeting three questions will be raised: (1) As the Secretary has consented to an idolatrous child-marriage, it should be decided whether he should retain his post; (2) to settle about the appointment of trustees to the Brahma Mandir; (3) to frame and revise the rules of the Brahma Somaj of India.

"RAM KUMAR BHATTACHARJYA,  
and 22 other members.

"Calcutta, 14th March."

(Sunday, March 17, 1878.)

*(Indian Mirror, March 21, 1878.)*

On Sunday last, just as Babu Protap Chunder Mozoomdar was proceeding to the seat of the Minister, two of the protest-makers closely followed him, and demanded him not to occupy the pulpit. He did not pay any attention to this, and just as he mounted the *vedi*, a decisive [? derisive] clapping of hands was heard from the hindermost benches, and about twenty-five young men, the majority of them school-boys, left the Mandir. They had intended to create a serious disturbance, and had circulated inflammatory hand-bills to entice away the congregation, but they were evidently over-awed by the spirit of the place. The protest-makers are now coming out in their true colours.

*(Brahmo Public Opinion, April 4, 1878.)*—Soon after the Kuch Behar marriage, Babu P. C. Mozoomdar was, on the evening of Sunday the 17th March ultimo, ascending the pulpit of the Mandir with a view to conduct the service, when one of the protestors (among several who were present there) stepped up to him and asked him not to conduct the service. There was no insolent language used, except it was insolence to have told him that he had taken part in the idolatrous ceremonies in the then Minister's daughter's marriage and he should not have any longer acted the role of a Minister. Babu P. C. Mozoomdar did not listen, but ascended the pulpit, and as soon as the service commenced, the protestors and other Brahmos who had objections to

Mr. Mosoomdar's conducting the service silently withdrew to a neighbouring house and held divine service there. We are in a position also to assert that these gentlemen did not create any disturbance whatsoever, and did not clap their hands, but that they were "clapped" out of the Mandir by some of those who remained seated there.

#### Gleanings.

(*Indian Mirror*, March 21, 1878.)—NOTICE.—A meeting of the congregation of the Bharatbarahia Brahma Mandir will be held at the Brahma Mandir, on Thursday next, at 8 p.m.

*List of Business.*—1. Protest against the proceedings of the present Minister in connection with the recent marriage of his daughter.—2. Election of a new Minister.—3. Consideration of measures relative to the appointment of Trustees for the management of the Mandir.

KESHUB CHUNDER SEN, *Minister*.  
PROTAP CHUNDER MOZOOMDAR,

*Secretary.*

19th March, 1878.

(*Indian Mirror*, March 21, 1878.)—NOTICE.—A public meeting of the Brahma Somaj of India will be held in the Brahma Mandir, on Saturday next, at 4 p.m. The following resolutions will be submitted for consideration:—

That the present Secretary of the Somaj be requested to resign his post, as he has lost the confidence and respect of the Somaj.

To be moved by Babu Keshub Chunder Sen.

2. That a Committee be appointed to adopt measures for the better management of the affairs of the Brahma Somaj of India.

To be moved by Babu Ananda Mohan Bose.

By order of Secretary,

PROTAP CHUNDER MOZOOMDAR,  
*Assistant Secretary, Brahma Somaj of India.*

19th March, 1878.

(*Brahmo Public Opinion*, May 23, 1878.)—After his [Mr. Sen's] return [from Kuch Behar], two letters of requisition, signed by many members of the Brahma Somaj of India, were sent in, the one urging the necessity of calling a special meeting of the congregation of the Brahma Mandir, and the other, that of the Brahma Somaj of India. Both these prayers were rejected and the letters themselves were returned. But just after this, Babus K. C. Sen and P. C. Mosoomdar called these two meetings in their own name.

[It may be doubted whether Mr. A. M. Bose had authorized this use of his name, as he had just left Calcutta for Assam on professional business, which must have rendered his appearance at the meeting impossible.—*Ed. Year Book.*]

#### THE CONGREGATIONAL MEETING OF MARCH 21, 1878.

(*Sunday Mirror*, March 24, 1878.)  
—A meeting of the congregation of

(*Brahmo Public Opinion*, March 28, 1878.)—Pursuant to notice, a meeting

the Brahma Mandir was held on Thursday last at 8 p.m. pursuant to notice, the Minister, Babu Keshub Chunder Sen, being *ex-officio* in the chair. The proceedings commenced with a hymn, after which the Secretary rose to read out the rules regarding the constitution of membership of the congregation. He was interrupted by one of the protest party, who proposed that Babu Durga Mohan Das be elected Chairman. The Secretary explained that the Minister was *ex-officio* Chairman of the congregation by the constitution of the Mandir and by ever-recurring usages. Unless adequate reasons were shown there could be no change in the Chairmanship.

Babu Thakur Dass Sein asked as to what were the qualifications of membership, because none but members were fit to propose and second resolutions at the meeting. Upon this the Secretary read the following rules from the proceedings of the inaugural meeting of the congregation of the Mandir. None can be elected members except such as are (1) free from serious immorality of conduct; (2) as believe in the essential truths of Brahmoism; (3) as regularly attend the service of the Mandir; (4) as pay at least three rupees a year in contribution towards the expenses of the Mandir; men who had these qualifications could

of the congregation of the Bharat-barahia Brahma Mandir was held at the Brahma Mandir on Thursday last at 8 p.m. There were nearly 700 persons present, of whom nearly 400 were regular worshippers. The proceedings of the meeting commenced with a hymn sung by Babu Kanti Chunder Mitter.

Babu Jadu Nath Chakravarti then proposed Babu Durga Mohan Das to the chair, and Babu Guru Charan Mahalanabish seconded the proposal. Babu Protap Chunder Mozoomdar objected, and said that he did not see any necessity for electing a new President. The Minister of [the] Brahma Mandir is, by the rule of the congregational meeting, always *ex-officio* Chairman. Babu J. N. Chakravarti, in answer to this, said that this was a special meeting convened expressly to judge of the conduct of the minister. He did not see how, in that case, the minister could be the Chairman. Babu Kali Nath Dutt said there was no such rule that the minister should invariably be the Chairman.

*Protap Babu.* Yes, there is.

*Babu D. N. Ganguli.* Will you be pleased to read the rule?

*Babu P. C. Mozoomdar.* There is no such rule, but every one knows that the minister always takes the chair.

*Babu K. C. Sen.* Though as a rule I always take the chair, yet in this instance I give up that right, and give my fullest consent to D. M. Das's being voted to the chair.

*Babu Thakur Dass Sein.* You may give your consent, but we object to it. Let us first learn who are the members of the congregation.

*Babu P. C. Mozoomdar* said: (1) Those who believed in the fundamental principles of the Brahmo religion, (2) those against whom there had been no charge of immorality, (3) those who regularly attended the Somaj and paid a subscription of at least 4 annas per month, or Rs. 3 per annum, are members.

*Hara Nath Babu.* I beg to ask whether those poor gentlemen who had undergone great sacrifices for the sake of Brahmo religion: who had been outcasted and denied access to

alone give their votes in the proceedings of the meeting. It was distinctly announced in the papers that members only had the right of vote at the meeting. Babu Amrita Lal Bose, the Manager of the Mandir, was then asked to read out the names of those who regularly contributed the appointed sum of money towards the expenses of the Mandir.

their dear homes; and who had regularly attended the Mandir, should not be considered members, for their only fault of not being able to pay 4 annas per mensem, owing to their straitened circumstances?

*Protap Babu.* No, they cannot be reckoned as members.

Then Babu Amrita Lal Bose [Manager of the Mandir] read a list of members.

*Babu D. N. Ganguli.* I am a member of the congregation. I regularly attended the Mandir. Though no bill was sent to me, yet I myself came and paid my subscriptions to Kanti Babu. The receipts are with me, and Girish Babu is my witness—

*Babu Kanti Chunder Mitter* [Treasurer of the Mission Office]. There is no need of witnesses; I am not denying that you paid me your subscription.

*Babu D. N. Ganguli.* I have not said that you have denied my paying the subscription. But somehow or other, Amrita Babu has removed my name from the list, therefore I am citing witnesses.

*Amrita Lal Babu.* I have not removed your name from the list. Your name is not in my register.

*Babu D. N. Ganguli.* I have brought the register from Babu Umesh Chunder Dutt [Assistant-Secretary]. Here is that book and my name is there. Will the Secretary, Babu Protap Chunder Mozoomdar, affirm that this register is not genuine? (handing the book to P. C. Mozoomdar.)

*Babu Nagendra Nath Chatterjee.* In that book my name has also been registered. I do not know why my name does not appear in the list.

*Babu Jadu Nath Chakravarti.* I do not know why my name is not in the register. Amrita Babu has himself received monthly subscriptions from me.

*Amrita Babu.* You have not paid your last month's subscription.

*Jadu Babu.* Because no bill was sent to me. Has the subscription from all other members been realized?

*Amrita Babu.* It has been realized from many.

*Jadu Babu.* Then why are [i.e.

have] the names of some of those who have not yet paid been read?

*Protap Babu.* The register that has been handed to me by Dwari Babu [i.e. D. N. Ganguli] is of 4 years' date. I do not deny that at that time the names of Dwarka Babu and Nagendra Babu were registered. But after that their names might have been struck off.

*Babu D. N. Ganguli.* For what fault?

*Kali Nath Babu.* How is it possible to strike off a member's name without calling a meeting?

*Babu Umesh Chunder Dutt* (Assistant Secretary). No meeting was held after the time of which Protap Babu is speaking. It was resolved in the last meeting that there was no need of calling monthly meetings. Whenever it was necessary to hold a meeting, notice would be given.

*Protap Babu.* This is not exactly correct. The congregational meeting is divided into two sections; one is business section, the other, spiritual section; what Umesh Babu says is true as regards the business section, but is not true of the spiritual section. The latter is held weekly.

*Girish Babu.* It is now held fortnightly. (Cries of "We do not know of this; we have not received any notice.")

*Protap Babu.* There is no need of making a dispute about the matter. Amrita Babu is the collector of subscriptions; therefore he is in a position to say who are the members.

*Babu D. N. Ganguli.* We are not prepared to entrust Amrita Babu with the power of selecting members. In the list which he has submitted to us just now, there is no mention of some members whose names are in the register; on the other hand, new names have been added. We cannot therefore rely on his word.

*Babu Kali Nath Dutt.* The Secretary has not in his hand a register of the members. He is reading out the names of the members from a loose sheet of paper.

*Babu K. C. Sen.* The rules have been read. Those who will affirm that they have not broken the rules will be considered as members,

Babu D. M. Das being excluded by these rules from occupying the chair, the Minister placed the following resolution in the hands of the meeting and requested that some of those opposed to him should kindly move and second it. "We the undersigned members of the congregation of the Mandir are of opinion that the Minister, Babu Keshub Chunder Sen, has been guilty of countenancing idolatry and early marriage in the recent marriage of his daughter. We, therefore, propose that he be asked to vacate the pulpit." None present being prepared to propose this resolution, the Chairman himself slightly altered the wording of [it] and placed it before the meeting in his own name.

whether they have broken them or not.

*Babu D. N. Ganguli.* I am a regular worshipper, and I can affirm with a clear conscience that I pay Rs. 3 yearly as subscription.

*Keshub Babu.* Then you are a member.

*Nagendra Babu.* Though I may have broken the conditions, still I am a member.

*Keshub Babu.* If those who have broken the conditions still persist in remaining as members, I have nothing to say against them. I will now, by my right as the Chairman, move the following resolution: "The minister Babu K. C. Sen has countenanced child-marriage and idolatry, therefore he should be dismissed from the ministership." Those members of the congregation who approve of this resolution will sign their names in this paper.

Keshub Babu had before given his full consent to Babu Durga Mohan Das being elected Chairman: but now on his suddenly taking the chair without any proposal having been made for his so doing, most of the audience were disgusted. None liked to subscribe his name on the paper on which the resolution was written until it was seconded. Babu Siva Nath Shastri said: "It is customary with all meetings that a resolution is first moved by a gentleman, and then seconded by another, and then put to the vote; but I fail to understand why the custom is not observed here."

*Keshub Babu.* If no one subscribes his name to this paper, it must be presumed that no one is in favour of the resolution written on it.

*Siva Nath Babu.* We deny that: allow us to move the resolution in our own way.

*Keshub Babu.* Then no one is in favour of the resolution.

*Babu Durga Mohan Das.* No resolution has been moved. We have no objection to your being the Chairman, but we only wish that the proceedings be conducted in the regular way. We have attended many meetings, but we have never seen the Chairman moving a resolution. It



Strong objection was taken to this course, because several present said that they had similar resolutions in their own hands differently worded. Babu Durga Mohan Das and his friends suspected the Chairman of foul play, charged him with deceiving the meeting, and called the whole thing "a farce."

is really very curious that Keshub Babu should propose, "I, Keshub Chunder Sen, beg to propose that I be dismissed from the office of minister." If he wished to resign his office, he could easily have tendered his resignation to Protap Babu. I can hardly understand what was the use of going through the farce of a meeting. If he means to do the business of the meeting, he should request the meeting to move their resolutions. We do not ask a favour from Keshub Babu. We are not afraid of moving our resolutions, as has been asserted. We have come here with the resolutions in our pockets. Keshub Babu need not be over-anxious for doing us a piece of service, by moving a resolution against himself. We cannot thank him for his kindness. Perhaps Keshub Babu is aware that it is according to our request that the meeting has been called by the Secretary. Allow us time to move our resolutions. We are not prepared to subscribe our names to the paper which Keshub Babu has handed over to us. We very well understand the motives. The names of the gentlemen will be published in to-morrow's issue of the *Indian Mirror*, and it will be announced that most of them are not members of the congregation. (Cries of "Durga Mohan Babu is quite right.") We don't wish to be insulted. If we are first acknowledged as members we will afterwards move the resolutions.

*Babu Shib Chunder Deb.* If the object of the meeting is to have names signed, I do not understand what was the use of calling such a meeting. The paper might have been as well sent to our houses.

*Keshub Babu.* When even in this meeting we cannot ascertain who are the members of the congregation, how could the paper be then sent round. I have another word to say. I have not called this meeting according to anyone's request. I have myself called this meeting.

*Babu J. N. Chakravarti.* We had long ere this written a letter to the Secretary to call a meeting, and he had the bad taste of returning the

letter with an ungentlemanly reply on its back.

*Keshub Babu.* I do not know anything of this letter.

*Jadu Babu.* The Secretary ought to have informed you.

*Babu D. N. Ganguli.* Durga Mohan Babu rightly observed that if it was the intention of Keshub Babu to resign the ministership, what was the use of calling a meeting. Simply a resignation letter would have sufficed.

*Keshub Babu.* I have not resigned but am being dismissed.

The objection, however, was overruled, and in putting his own resolution before the meeting, the Chairman said that it had always been a sacred principle with him to occupy the pulpit only so long as he enjoyed the confidence and respect of the congregation. He begged the congregation, therefore, to dismiss him and appoint another in his place if they had no confidence in him. The same principles of religion which governed his conduct in the late marriage, obliged him now to seek his own dismissal.

At this stage of the proceedings the question was again asked as to whether the Minister should be recognized as the Chairman of the meeting, or whether Babu Durga Mohan Das should be elected to the chair. Babu Durga Mohan said that though he did not attend the Mandir during the last many months, he was still a member of the congregation. The Minister then expressed his own personal wish that Durga Mohan Babu be invited to take the chair and also said that any one present at the meeting who solemnly affirmed in the presence of God that he had fulfilled all the conditions of membership laid down in the rules, might be taken as a member. At this indulgent interpretation of the rules, Babu D. M. Das and several others who had admittedly failed to observe them, loudly claimed to be members. But many strongly dissented from

Again a dispute arose as to who were members. Keshub Babu and Protap Babu said that those who would affirm themselves as members after hearing the rules necessary to be a member, should be considered so. The rules being again read, Durga Mohan Babu said "that he considered, to the best of his belief, he was a member."

It was again proposed that Babu Durga Mohan Das should be elected president.

this view and said that none but those who could give sufficient evidence of having strictly fulfilled the conditions of membership, could either vote or occupy the chair.

The Secretary then put the Chairman's view and Babu D. M. Das's explanation of his own claim before the meeting. This Durga Mohan Babu and some of his friends took as an insult. They became unaccountably furious and gesticulative, all speaking at the same time.

*Protap Babu* objected, saying that they all knew that Durga Mohan Babu had not regularly attended the Mandir. So he could not understand how Durga Mohan Babu affirmed himself to be a member.

*Durga Mohan Babu* resented these most ungentlemanly remarks by asking Protap Babu to withdraw them immediately. (Cries of "shame," "Down with Protap Babu.")

*A Voice.* Durga Mohan Babu cannot be a member, but the keeper of a grog-shop can. Durga Mohan Babu continued that he could boldly affirm to have regularly attended the Mandir all but lately, when he fell sick. It was then that the doctors insisted on his not going out at night. [The Mandir services are nearly always in the evening. *Ed. Year-Book.*]

*Siva Nath Babu.* If men like Durga Mohan Babu be not considered as members, I do say that Keshub Babu and his followers who have countenanced idolatry and thereby struck a blow at the fundamental principle of Brahmoism—are not Brahmos. Kanti Babu interrupted Siva Nath Babu by calling him a liar. (Cries of "Shame.")

At this stage, some of Babu K. C. Sen's supporters proposed that the meeting should be adjourned, to which Babu D. M. Das objected by saying that it should not be adjourned at that hour (it being past ten) without taking the sense of the meeting. The question was put to the meeting, and cries of "no, no," resounded through the hall.

A gentleman then proposed that all the Brahmos present should be considered members, or else no conclusion could be arrived at. Keshub Babu and others consented to this, and Durga Mohan Babu was finally voted to the chair by an immense majority.

*Babu K. C. Sen* then asked the Chairman to move his resolution, but he was overruled.

*Babu D. M. Das* then called upon

The meeting which was unman-  
nerly and uproarious from the begin-  
ning, was now involved in hopeless  
clamour and confusion, in the midst

of which the Minister, the Secretary and a great many of the elderly members of the congregation had to leave the hall, announcing that the meeting was at an end. The noise and confusion upon this increased tenfold. In the midst of this noise, it seemed, Babu D. M. Das attempted to take the chair and get certain resolutions passed in the name of the whole congregation. But the loud protest and uproar which these proceedings called forth are simply indescribable. The clamour and disorder overwhelmed everything, people left in disgust, and in about half-an-hour the riotous assembly dispersed.

By order of Chairman,  
**PROTAP CHUNDER MOZOOMDAR,**  
*Secretary.*

[The above is the last of three successive reports of this meeting, which the *Mirror* published in its issues of March 22, 23, and 24. The two first are unsigned, but the second is substantially the same as the third, except that in the latter some sentences have been altered, and some new ones inserted. These variations are frequently important, but may be here passed by. The first report, however, is still more variant, especially in the three sentences before the last. As the report is very brief, I give it entire.—Ed. *Year Book.*]

The meeting of the congregation of the Brahma Mandir yesterday was a failure. There was a regular uproar kept up all through the proceedings. At first Babu Keshub Chunder Sen, the Minister, took the chair, and he invited any member of the protest party to propose that the Minister be asked not to continue his office any longer. This invitation evidently none was prepared to accept. In the meantime a question arose as to what constituted the membership of the Congregation, and the fitness of any individual to vote. Upon this the Secretary, Babu Protap Chunder Mozoomdar, read the rules passed at the inaugural meeting

Babu Siva Nath Shastri to move the first resolution.

Siva Nath Babu had hardly read a few lines of the resolution, when Keshub Babu with his followers, numbering about a dozen or so, left the Mandir.

The following resolutions were then carried by acclamation.

Resolution I. That in the opinion of the members of the congregation of the Bharatbarashia Brahma Mandir assembled in this meeting, Babu Keshub Chunder Sen, the minister of the Mandir, by countenancing the premature marriage of his daughter, has violated principles accepted by himself and the Brahmo Somaj of India, and by allowing Hindu rites to be observed in connection with that marriage, has sanctioned an idolatrous early marriage; consequently in the opinion of this meeting he cannot continue in the office of the minister.

Moved by Babu Siva Nath Shastri, seconded by Babu D. N. Ganguli, and supported by Babu Jadu Nath Chakravarti.

Resolution II. That the following gentlemen be appointed to fill up the vacant office of the minister:—Babus Bijoy Krishna Goswami, Shib Chunder Deb, Ram Kumar Bhattacharjya, Umesh Chandra Datta, Jadu Nath Chakravarti.

Moved by Babu Kali Nath Datta, and seconded by Babu Guru Charan Mahanabish.

Resolution III. That the following gentlemen be formed into a committee to draw up a trust-deed for the Mandir, to nominate trustees, and to submit a report of the result to a meeting of the congregation to be considered and adopted by them:

Babu Shib Chunder Deb.

„ Keshub Chunder Sen.

„ Durga Mohan Das.

„ Protap Chunder Mozoomdar.

„ Ananda Mohan Bose.

„ Umesh Chandra Datta.

„ Sasipada Banerjee.

„ Thakur Das Sein.

Moved by Babu Nagendra Nath Chatterjee and seconded by Babu Kali Nath Datta.

of the Congregational Society, from which it appeared that, among other things, regular worship in the Mandir and a donation of at least three rupees entitled one to the membership of the congregation. This prevented many of those present from voting, and Babu Durga Mohan Das from taking the chair, as was proposed by some one of his party. At this stage the meeting became a scene of bitter confusion. There were hootings, howlings, and breaking of benches on all sides. It was then proposed that Babu Durga Mohan Das should take the chair, and forthwith one of the protest party began to read a resolution. This proceeding was unconstitutional, arbitrary and high-handed, and immediately the Chairman, the Secretary, and many other members of the congregation left the Hall. The meeting was thus at an end. After this, uproarious speeches were heard in the Mandir, and hootings and yellings as before.

(*Brahmo Public Opinion*, April 4, 1878.)—In the report of the proceedings of the congregational meeting, which we published in our last, the name of Babu Durga Mohan Das, the Chairman, was not, by mistake, appended to the same, but the report nevertheless was an official Report, and we hope the public will be pleased to accept the same as such.

I have given the above reports entire, as they are the authorized narratives of an important meeting, which marked "the parting of the ways." From that day, the Protestant members of the congregation regarded Mr. Sen as "the ex-minister," who had been lawfully deposed from his office by an overwhelming majority. But his own party never admitted this to be a fact; and the first and third of the *Mirror* reports given above contain literally *all* which that journal ever inserted concerning the resolutions which deposed him. They were neither contested nor denied, but simply ignored altogether. As to the detailed report given in *Brahmo Public Opinion*, the *Mirror* has never yet recognized even the existence of that journal, or of its two Bengali companions, much less condescended to discuss their statements or reply to their appeals.

Whether Mr. Sen was lawfully deposed or not is a question of fact, depending on the membership of the voters,—a point on which no outsider can pronounce an opinion. But it should be observed that in the one case which was specially contested, that of Babu D. M. Das, the only flaw possible was the failure in his attendance at the Mandir worship, and that was owing to illness. His character is of the highest, his faith is unimpeachable, his subscription per *month* to the Mandir was more (says the *Samalacha*) than the regulation sum per annum; and Mr. Sen himself expressed a willingness that Mr. Das should take the chair. Yet his doing so was treated by Mr. Mozoomdar's report as an impossibility, and the subsequent proceedings as null and void.

With respect to the "uproar" which the *Mirror* describes as being "kept up all through the proceedings," the *Tattva Kaumudi* of the 1st Bhadro (July 17) has remarked,—the point having been again brought up for discussion,—that "two things were particularly noticed by all present there; (1) That there was entire silence when Keshub Babu or Protap Babu spoke, but great confusion when the protestors wanted to speak. (2) There was great disturbance when Keshub Babu and his friends left the Mandir. The fact is, it was caused by some school-boys, among whom were seen Keshub Babu's son and nephews." The Calcutta correspondent of the *East of Dacca* (March 25) also says, describing this meeting, "the inevitable schoolboys were there to watch the proceedings," and, after describing their noisy conduct, adds, "That the school-boys are a nuisance to all public meetings, is well-known all over Calcutta." If all this be true, the blame of the uproar is not likely to have lain with those whose speeches were so roughly interrupted.

Next day the following address was sent to Mr. Sen. The accompanying analysis of the signatures will startle English readers, but a Calcutta resident now in England gives me detailed information which goes far towards confirming it.

ADDRESS TO MR. SEN.

(*Indian Mirror*, March 23, 1878.)  
We are requested to publish the following translation of a Bengali letter addressed to the minister by a large number of the members of the congregation:—

To the Reverend Babu Keshub Chunder Sen, *Minister of the Brahma Mandir*.

We deeply regret that at a meeting of the congregation of the *Bharatbarshia Brahma Mandir* held yesterday, you expressed the desire of withdrawing from the ministry. We need hardly say that our reverence for you continues unimpaired, and we are always sincerely anxious to listen to your precepts. Our humble and unanimous entreaty to you, therefore, is that you do continue to be our minister as before, and benefit the whole congregation by preaching the good words of truth and holiness.

We remain, Reverend Sir,

Yours very obediently,

THAKUR DAS SEIN,  
GOBIN CHUNDER DHUR,  
PROTAP CHUNDER MOZOOMDAR,  
JOY KISSAN SEN,  
JOY GOPAL SEIN,  
BOYCUNTO NATH SEIN,  
DEBENDRO NATH MULLICK,

(*Brahmo Public Opinion*, March 28, 1878.) — Our contemporary of the *Indian Mirror* on Saturday last published a letter signed by 26 members of the congregation imploring Mr. Sen not to resign the ministership of the Mandir. Who are these 26 persons? Let us see. Nine of them are Brahmors by profession but strict Hindus in practice. They observe idolatrous ceremonies in their houses, and are in the bosom of the orthodox Hindu community; eight of them are missionaries of the Brahma Somaj of India, personal friends of Babu K. O. Sen, and are themselves implicated in the charges brought against him. Four of them are not missionaries, but they accompanied Babu K. O. Sen to Kuch Behar. How could these four have raised their voice against him? This leaves us five persons, who did not take any part in the marriage, and who alone were competent to vote in this matter. We appeal to Mr. Sen himself, and ask him whether he should still insist to remain minister of the Mandir, notwithstanding that [an] overwhelming majority deposed him on Thursday last. Why is he tena-

KOYLASH CHUNDER DASS,  
KHETTRA MOHUN DUTT,  
HARA NATH BHATTACHARYA,  
RAJ MOHUN BOSE,  
KALI DASS SIRCAR,  
BHUBAN MOHUN DEY,  
NORIN BIHARI SIRCAR,  
GIRISH CHUNDER SEN,  
KANTI CHUNDER MITTER,  
AGHORE NATH GUPTA,  
AMRITA LAL BOSE,  
PULIN BIHARI SIRCAR,  
SARAT CHUNDER SIRCAR,  
SARAT CHUNDER DUTT,  
MATHURA NATH GHOSAL,  
KALI NATH BOSE,  
WOOMA NATH GUPTA,  
GOUB GOVIND ROY,  
PROSONNO KUMAR SEN, and others.

cious of his office? The vessel has sunk, we do not think he can save himself by clinging to the mast.

On the next day, Sunday, came the sequel to the congregational meeting of Thursday. To which party, or to what officials, belonged the right of using the Mandir? Unfortunately, *both* parties took the resolution of exercising the right which the old party would not allow that it had lost, and the new party believed itself to have gained. The following reports briefly record the result. The *Sunday Mirror* of March 31 contained a violent article on the subject, treating the other party as "rioters" pure and simple, whose only object was disturbance; to which the *Brahmo Public Opinion* of April 4 replied by an elaborate narrative of all the antecedents and details of "the unseemly fracas" of the morning, with a vindication of the non-disturbing conduct of the Protestants in the evening. But these brief summaries will be quite sufficient for the English reader.

*Sunday, March 24, 1878.*

(*Indian Mirror*, March 26, 1878.)—The Brahma Mandir on last Sunday presented a most disgraceful spectacle. At noon on that day two of the leading protest-makers, Babus D. N. Ganguli and K. N. Dutt, accompanied by their friends, went to take possession of the Mandir. On being resisted, one of them actually took to biting the *durwan*! Other scenes, equally semi-comic and semi-tragic, followed. At the end, however, the invaders of the Brahma Mandir failed in their great undertaking. Heroes as they were, every inch of them, their first defeat did not damp their brave souls. In the evening a large motley of individuals, gay and grave, young and grown up, Brahma and un-Brahma, school-boys

(*Brahmo Public Opinion*, March 28, 1878.)—Events thicken in the Brahma Somaj Campaign. Last Thursday the two parties met in the Brahma Mandir and a hard battle was fought. Our readers will see an account of the proceedings in another column. From Saturday morning Babu K. C. Sen and his party apprehended that the congregation party, after having publicly and formally deposed the minister, must make an effort to place one of their newly appointed ministers on the Vedi. This apprehension led Babu K. C. Sen to send a number of his retainers that very day, to take early possession of the Mandir. These gentlemen came, placed the Mandir under lock and key, stationed police guards and

and clerks, filled the Mandir before service, and by every possible means menaced disturbance to the congregation. The aim of the protest-party seemed to be to secure the *vedi* or pulpit. But they got themselves stultified as soon as they entered the Mandir, for the first sight that greeted their eyes was that of Babu Aghore Nath Gupta, a Missionary, gently reading the scriptures of all nations from the *vedi*. When it was seven, and the Missionary aforesaid had vacated his seat, who could be visible at that moment but one of the protest party moving breathlessly towards the *vedi*, evidently intent upon securing it? Unfortunately he was not destined to attain immortality; for just while he was some paces off, the Minister had already taken his seat. The appearance of the Minister was the signal for a strange disturbance amongst the congregation; but by the aid of the police, opportunely called, order was restored. A number of gentlemen, amounting, some say, to 50, some to 40, instantly rushed past the *vedi*, determined to spend their wrath and waste their sweetness in the desert air outside. The service lasted over the usual period and was performed in the most solemn and impressive manner possible. Not a pinfall could be heard while the prayers were being said. When the service was over, the protest-party again appeared on the scene. They were at the *vedi* again, but with the same success which had attended their first efforts. It was past ten, and the hall was almost as full as before. The police had to be called before the Mandir was cleared. Thus ended a day which had threatened disastrous results, but which ended in utter failure to the protest party.

(*Sunday Mirror*, April 7, 1878.)—The rioters have grown wiser. Either conscience has taught them the impropriety and sinfulness of desecrating God's temple, or they have been overawed by the police. Last Sunday they were nowhere.

lodged themselves within the Mandir. The other party, little expecting that Babu K. C. Sen, who in last Thursday's meeting publicly declared his solemn resolution to vacate the pulpit, would take such means to save his power, were taken by surprise, and made an effort next day to put their lock and key on the Mandir. No sooner the latter made their appearance before the gate, than did sally forth a band of men who were lurking within the Mandir, and a dispute arose. The congregation party, however, succeeded in locking up the gates from outside as they were locked from inside by Mr. Sen's party. The day advanced and the evening drew near. The padlock attached by the congregation party was broken open by Mr. Sen's friends, and before the hour of prayer a goodly array of police guards were seen loitering about the Mandir. The news had spread all over the town and upwards of a thousand people assembled in and about the Mandir to witness the issues of the day. The congregation party were present with one of their newly-appointed ministers, but they found the *Vedi* already occupied by a missionary of Babu K. C. Sen's party, and all access to it jealously guarded. The congregation party thought it improper to create any disturbance in a place of prayer, and silently withdrew. After Mr. Sen's service was over, the congregation party once more entered the Mandir to hold their divine service there, but even then, to their utter surprise, they found the *Vedi* still occupied by the said missionary. They seated themselves on the benches and were beginning to sing their hymns, but anon a number of Babu K. C. Sen's missionaries issued forth from a corner interrupting the hymns of the other party with the noises of *khol* and *kartal*. After this the congregation party left the Mandir in disgust.

(*Brahmo Public Opinion*, April 4, 1878.)—NOTICE. The congregation of the Bharatbarshia Brahma Mandir are invited to attend at the house of Babu Opendra Chunder Bose, close to the Mandir, every Sunday at 7 p.m. for prayer, so long and until the



question of their right to the Mandir is not finally decided.

JADU NATH CHUCKERBUTTY,  
One of the newly appointed Ministers.  
Calcutta, 4th April, 1878.

At this place the seceders have assembled ever since, and here, on the first day of the new Bengali year (April 13), they celebrated a New Year's Festival, of which, more hereafter.

#### OFFICIAL CORRESPONDENCE.

We must now go back to the previous week. On Saturday, March 23, the following notice appeared in the *Indian Mirror*.

"We are requested to state that the public meeting of the Brahmo Somaj of India, announced to take place this day at 4 p.m., has been postponed *sine die*."

In consequence of this, another attempt was made by the Protestant members of the Brahmo Somaj of India to get a special meeting of the Somaj called. The result of this, and of a third attempt for the same purpose, will appear from the following correspondence.

##### I.

TO BABU KESHUB CHUNDER SEN, *Secretary to the Brahmo Somaj of India*.

Dated the 27th Chaitra, 1799 [April 9, 1878].

Sir,—The Assistant-Secretary to the Brahmo Somaj of India was requested, in a letter under date the 14th March, to convene a special meeting of the Brahmo Somaj of India. Though that request was not complied with, yet the fact of your calling a meeting by inserting a notice in the *Indian Mirror* led us to think that our object was fulfilled. But it is a matter of great regret that that meeting is now postponed. Therefore, we, the undersigned members of the Brahmo Somaj of India, earnestly request you to call a meeting within a week on receipt of this letter and oblige us.

In that meeting it will be decided whether the present Secretary ought to remain in office or not, and besides, a committee will be formed with a view to settle the regulations of the Brahmo Somaj of India.

SHIB CHUNDER DEB, and 29 Others.

##### II.

TO BABUS SHIB CHUNDER DEB AND OTHERS.

Dear Sirs,—Your letter, dated the 27th Chaitra, on the subject of calling a special meeting of the Brahmo Somaj of India, was received by the Secretary yesterday. As the letter you wrote to me before this on the same subject contained false and unfounded imputations against the Secretary, I declined to accept it and returned it to you. I am glad that in the present letter you have omitted those imputations. You have requested him to convene the meeting within a week. This is perfectly impossible. The members of the Brahmo Somaj of India are scattered over distant provinces such as Bombay, Hyderabad, Madras, Kurrachi, the Punjab and others; to summon them together into Calcutta within a week's notice is what you can never think to be possible, nor, I suppose, will you deem it reasonable to decide any very serious and important matter with only a few Brahmos of Calcutta and its vicinity. A meeting with a view to settle an ordinary and undisputed question, might be called within a short notice without any harm. But to convene a meeting for the purpose of deciding a question which you have lately made the subject of so much agitation and quarrel in public meetings,

and in which the arguments of both parties must be calmly considered, it is necessary to advertise it at least six months before. Every year the anniversary meeting of the Brahmo Somaj of India takes place, and in that meeting office-bearers are appointed. If you are desirous of dismissing any of the office-bearers, you can make the proposal at the anniversary meeting in Magh next. If you cannot wait so long and are extremely anxious to convene the meeting, then you will please write to me immediately for what reason is it necessary to remove the present Secretary so soon, and what rules you would suggest, for these must be stated in the notice convening the meeting, so that the public may be informed of them. On receipt of your letter I shall try to call a special meeting of the Brahmo Somaj of India in the month of Ashwin next.

Dated the 3rd Bysak, 1800.

PROTAP CHUNDER MOZOOMDAR, *Assistant Secretary.*

### III.

TO THE RESPECTED P. C. MOZOOMDAR, *Assistant Secretary to the Brahmo Somaj of India.*

Sir,—We have received your reply to our letter of the 27th Chaitra. First, we wish to say that we could not tell whether the answer which you have sent has been written with the knowledge and by the order of the Secretary, as we did not see any mention thereof. Secondly, we learn something from the perusal of your letter which makes us surprised and sorry. You have said that we wrote to you false and unproved accusations against the Secretary. Now this is what cannot be decided either from your thinking him to be not guilty, or from any of us thinking the reverse. For that decision it is necessary to collect the opinions of many: hence the need of calling a public meeting. Under these circumstances, it seems strange to use such hard words as you have done concerning the regret which many Brahmos are expressing about those very incidents which you yourself have admitted as in great measure proved. You have expressed your satisfaction at our having "omitted" those accusations against the Secretary which were contained in our former letter. There is no reason for your having done so. We do not presume to say whether he is, or is not, guilty of those charges: we simply did not repeat them because it was not necessary.

We do not consider the grounds to be reasonable on which you refuse our request. In the first place, you say that it is impossible to collect all the members, who are scattered over different parts of India, in a week's time. Our answer to this is that you yourselves gave notice of such a meeting in the newspapers, in which you did not even give a week's interval for its assembling. Further, in order that the Mofussil Brahmos may not be unprepared for such a notice, we had already written to all the Mofussil Somajes, at least a fortnight before the despatch of our second letter to you, requesting their opinions as to the desirability of changing the Secretary and of our calling the meeting. So there is no fear as to their not being informed beforehand. If it be thought necessary to give some time for the information to reach all, then three weeks could be allowed as the interval after which the meeting may be convened, for there is no Brahmo Somaj in India which cannot receive the letter in a week.

2. Officials can be appointed at the anniversary meeting in the month of Magh [January]; but as the present business is a special one, so there should be a special meeting for it.

3. We have already stated in our first letter the charges for which we wish to depose the Secretary; hence there is no need to recite them here. Yet we say again, on your questioning, that we believe that he has acted against the rules adopted by himself and the Brahmo Somaj of India in marrying his daughter at an early age; and by appointing his brother to give her away, being obliged to do so for reasons cited by the bridegroom's party,—by allowing the Raja's priest to recite the *mantras*,—by consenting to a marriage, knowing beforehand that the bridegroom's party was to perform some idolatrous rites,—

by joining in the ceremony even when idolatrous symbols were present there,—by dismembering the observances of a true Brahmo marriage, and by subordinating it to idolatry, thereby supporting the same,—has stained the high ideal of Brahmo Marriage, and brought the Brahmo religion before the public eye as a mean and detestable thing. For these reasons we consider him to be unfit for his post, and we request you to call a meeting to decide this matter.

4. It is unnecessary and impossible to cite the rules to be framed and revised; for that purpose a committee might be appointed, and of that we have spoken in our letters. Finally, our repeated request is that you would ask the Secretary to call a meeting of the Brahmo Somaj of India within a week of the receipt of this letter. Three weeks' interval of time would be a sufficient period between the advertisement and the convening of the meeting. Further, if the granting of our request be still considered objectionable, will you please to apprise us of the fact within three or four days.

On behalf of the signatories,

26th April, 1878.

SHIB CHUNDER DEB.

#### IV.

TO BABU SHIB CHUNDER DEB.

Dear Sir,—I beg to acknowledge receipt of your letter dated April 26th [26th]. It is the rule of every society that communications are received and replied to by the Secretary or the Assistant-Secretary, and their replies obtain the same official recognition from the public.

2. Whether the charges brought by your party against Babu K. C. Sen are true or not ought to be decided by the public. But in your letter on the subject you had already assumed the correctness of the charges, and on that assumption demanded a meeting for the deposition and dismissal of Babu K. C. Sen. So long, however, as the said accusations are not judged and upheld by the public, it is not unreasonable to characterize them as unproved and unfounded. I am glad, therefore, that after this long interval you admit that the charges laid against the Secretary have yet to be proved, and that the views of the Brahmo Somaj of India have yet to be ascertained on the point. On the subject of the announcement of the meeting you argue that whereas on a former occasion a meeting of the Brahmo Somaj of India was announced at less than a week's notice, it is now wrong to object to the proposed announcement. You forget that on the occasion you allude to, the Secretary had notified his intention of resigning his own post. It was not necessary, therefore, to ascertain the views of other people on that point, nor was it necessary that all the members of the Somaj should be present. But at the meeting in the Brahma Mandir to consider the fitness of the minister, your party had behaved in such an unseemly and intolerable manner, that Babu K. C. Sen did not venture to bring forward the proposal of resigning his Secretaryship. If you now want to obtain the votes of all the members, as to whether he should retain or resign his post, you ought to take measures that every one of them may be present personally, or by proxy. For this reason the meeting has been called in the month of Ashwin [September-October].

The two chief accusations that are brought by you against the Secretary have been answered by me in a formal statement issued on behalf of the Brahmo Somaj of India. For all those circumstances in connection with the late marriage that happened without his knowledge or consent, I have expressed my regret. And therefore when this matter has been once disposed of in the name of the Somaj, I feel I am unable to enter into them again.

3. I am very sorry to state that another reason of my not convening the meeting demanded as soon as you wish, is the present state of your feelings. In the sacred temple of God, once at a meeting, and on another occasion at an ordinary Divine service, your party acted in such utter defiance of religion and respectable manners, that we were compelled to appeal to the authorities for protection by the police. Under such circumstances we do not

venture to bring in contact opposing parties whose feelings are thus inflamed against each other, and meetings ought to be called when feelings have become more calm. And I especially hesitate to act according to your wishes as a requisition, more numerously signed than yours, is lying before me, wherein earnest entreaties have been made to the Secretary not to call a meeting of this kind in the present excited state of the public mind.

In conclusion, I beg to state that if you really wish to settle this raging controversy, you should, instead of prolonging this vain agitation, come to an amicable decision by the intervention of respectable men selected by both parties, who may examine all things in a friendly and dispassionate manner.

Yours, &c.,

P. C. MOZOOMDAR, *Assistant Secretary, Brahmo Somaj of India.*  
Bysakh 29th, 1800 Shak [May 11, 1878].

#### V.

TO THE REV. BABU KESHUB CHUNDER SEN, *Secretary, Brahmo Somaj of India.*

Dear Sir,—We are informed that an application has been sent to you by Babu Shib Chunder Deb and a few other Brahmo agitators, demanding a meeting at which the propriety or otherwise of retaining his post by the present Secretary may be discussed. We are obliged to express our opinion on this subject.

Our applicant brethren, some time ago at a congregational meeting in the Brahma Mandir, expressed exceeding wrath and hostility. We therefore, do not think it is at all right to call another public meeting of the kind, until their excited minds have cooled down a little. Such a serious matter as the expulsion of the present Secretary from his post ought not to be decided by the Brahmos of Calcutta only. When the members of the B. S. of India assemble from different parts of the country, and hold their annual general meetings, then if such a subject it is at all necessary to discuss, it may be discussed and disposed of. It is our special entreaty to you therefore that no such meeting be called for the present.

Signed by BABU JOY GOPAL SEN, and 50 others.

#### VI.

FROM BABU PROTAP CHUNDER MOZOOMDAR, *Assistant Secy., Brahmo Somaj of India,*

TO BABU SHIB CHUNDER DEB.

*Dated Calcutta, 14th May, 1878.*

Sir,—My attention has been drawn to an advertisement in the papers convening a meeting at the Town Hall to organize the Brahmo Somaj on a reformed and constitutional basis.

As the subject of the proposed organization is one of great importance to the Brahmo community and affects the position and prospects of the Brahmo Somaj of India, I beg you will allow me to make the following observations for the consideration of the meeting to be held to-morrow.

It is my duty on behalf of the Brahmo Somaj of India, to assert most solemnly that this Church is not capable of schismatic division, and that it cannot, therefore, look upon the present disagreement in the Brahmo community as a schism. Constituted as the Brahmo Somaj of India is, its integrity is indivisible, its unity inviolable. Its religion is catholic Theism, which means unsectarian and absolute religion. Its constitution is such that all who have faith in only the fundamental doctrines of religion are eligible as members. So long as there is identity of faith in essential matters no division is tolerated. The Brahmo Somaj of India is an all-inclusive church, which excludes none because of immaterial differences of opinion. Even the "conservative" section of the Brahmo community belonging to the Calcutta Somaj is included in its wider organization. It comprises in its comprehensive membership the widest diversities of opinion and belief, extreme conservations [? conservatism] and extreme radicalism, the Hindu monotheist and the English Theist.

Should any body of its members on any plea, however plausible, attempt to secede and form a sect, they will nevertheless be regarded by the parent Somaj as still forming a part of the body corporate, and their differences will be tolerated without reservation and their independence fully respected. Such being the constitution of the Brahma Somaj of India, we cannot for one moment regard the present division in our Church as a doctrinal schism. Nor will you, I believe, contend that it is so. That there is a serious difference of opinion among us in connection with the recent marriage I fully admit. Nor would I deny that among the more excited classes in either of the two parties it has grown into positive antagonism, almost as bitter, as violent and as inveterate as sectarianism. Yet the division is by no means of a sectarian character. Both parties uphold the essential principles of Brahmoism; there is no doctrinal dispute. Even in regard to the questions of idolatry, caste and early marriage, which have been the subject of the present controversy, there is an essential identity of conviction and faith, as both parties are equally averse to these evils. Where then is the ground for a schismatic rupture? Nowhere.

A schism, in the true sense of the word, in the sense of sectarian exclusiveness, in the sense of doctrinal disunion, is a moral impossibility in the present case.

If, then, the idea of organizing a new Brahma sect with a distinctive and hostile creed is altogether out of place in the present controversy, and utterly incompatible with the established principles of our sacred and catholic Church, the question remains to be decided, whether in the matter of church government there is any room or necessity for a sectarian movement. It will not be denied that the Brahma Somaj of India has always been governed by constitutional means, and not by arbitrary authority. Its office-bearers are selected [? elected] and are subject to re-election or removal at the end of each year. There are regular annual meetings for the election of office-bearers, the revision of rules and bye-laws, if necessary, and the consideration of all matters affecting the welfare of the community. However great the moral influence exercised by the present Secretary, he has no constitutional power or authority beyond what is vested in him by the community, and he cannot hold office longer than is their wish. If the majority of the members desire to appoint some other person in his place, they are quite at liberty to do so. Nor does he, as the public are well aware, seem averse to such a course, he having already announced his intention to that effect. The affairs of the Brahma Mandir are managed by persons appointed by the Congregational Society, duly established some time ago at the instance of the leading gentlemen of the "protest" party. In consequence of the present agitation the Minister withdrew from the Vedi, but resumed work lately at the request of the majority of the congregation. The charge of arbitrary and single-handed proceedings often preferred against the present Secretary of the Somaj has been as often practically refuted, and there is evidence enough to prove that he was never slow to make reasonable concessions in obedience to the voice of the community. In reserving seats for ladies outside the screen, in organizing the Congregational Society above alluded to with a view to control the affairs of the Mandir, and lastly in helping the establishment of the Representative Assembly for the better control of the affairs of the entire Brahma community, in making these several concessions to the leader of the protest party, who in each case got up a strong agitation with a view to protest against and curtail his authority, he was doubtless guided by a conciliatory spirit. If the gentlemen who readily obtained power whenever they demanded it failed to use it, it was their fault, not his. In fact there has never been a lack of constitutionalism in the Brahma Somaj of India, but certainly a sad want of active interest on the part of the malcontent section in the affairs of the Church. Their repeated absence at meetings and indifference to existing management often lead them to suspect unconstitutional conduct which they cannot prove. In the

present case the whole controversy hinges on the question of the propriety or otherwise of convening a public meeting for the purposes proposed by you in your letter dated the 8th [9th] ultimo. You will admit that we have no objection to the meeting being called, and have never raised any objection. The Secretary and the Assistant Secretary are bound to convene public meetings, whenever they are requested to do so by an important section of the community, for important public purposes. They have no option in the matter. But in every association such office-bearers are vested with some degree of discretionary power in fixing the time of such meetings. I believe we were justified in not acceding to your request to call an early meeting after the unpleasant and unwarrantable scenes which occurred in the Mandir on two occasions, and which actually necessitated the interposition of the Police. It was chiefly in consequence of the present extremely excited state of the public mind that we had to adjourn a meeting already announced and delay to convene the meeting you proposed. I have already assured you, and I again repeat, the meeting you and your friends wish me to convene, shall be convened as soon as the present excitement subsides, six months hence or earlier, [when] the chances of disorderly behaviour are reduced, and, the public are in a position to judge calmly and dispassionately. The whole controversy is thus narrowed to a mere question of time—an immaterial difference of opinion as to whether the proposed meeting should be held three weeks hence or six months hence. Upon so slender a plea would the protest party be justified in attempting a hostile organization? I beg they will seriously consider this question, and do all in their power to prevent a rupture which would be unpleasant to both parties. All the reforms you wish to carry out, all the remedies you seek are within your reach in the present constitution of the Brahma Somaj of India. This Somaj in its catholic capacity gives each of the numerous parties that have taken shelter in it free scope for its operations, and has never hindered any reform movement. Any reasonable proposals that may be adopted at the meeting to-morrow with a view to the amendment of the existing organization of the Somaj without breaking its integrity, or the more effective furtherance of the welfare of our community, will receive, I can assure you, full and fair sympathy and consideration at our hands. It is not meant to put any obstacles in the way of your giving effect to your proposals, so far as condemning particular individuals and actions is concerned. It is not meant to obstruct any extended schemes of devotional development and missionary operation that you may contemplate. It is not meant to check your independence, and to interfere with any honest and honourable difference of opinion that you may happen to entertain. Fully, fairly, and like men do your duty to your Church. But I beg you and your co-adjutors to merge all personal questions in public interests, and in the progress of Theism, and unite with us in preserving the unity and purity of our common and beloved home, our Church, the house of our God.

I have the honour to be, Sir, your most obedient servant,

PROTAP CHUNDER MOZOOMDAR, *Assistant Secretary.*

#### VII.

FROM BABU SHIB CHUNDER DEB.

TO BABU PROTAP CHUNDER MOZOOMDAR, *Assistant Secretary, Brahma Somaj of India.*

Dated Connagore, the 18th May, 1878.

Sir,—I beg to acknowledge the receipt of your letter, dated 14th May instant, and in reply thereto I hope you will allow me to make the following observations, and beg you will give as much publicity to these lines as you have given to your letter to me.

I am sorry I do not at all see why the Brahma Somaj is not at all "capable of schismatic division," constituted as it at present is. I must confess that when I entered the Brahma Somaj of India, I thought with you

and never for one moment dreamt there would be any occasion for another organization. But as years rolled by and yet no attempt at having a constitution was made, but on the other hand every attempt to place the Somaj on a constitutional basis was shifted and set at naught, my *worst* fears were aroused, and the persistency with which you baffled all endeavours at a constitution has now landed us at this sad pass.

You say "*constituted* as the Brahmo Somaj of India is, its integrity is indivisible, its unity inviolable." I wish it were so. Nothing has grieved me so much as the necessity of organizing another sister organization. I tried my best to avoid a separation. I felt most strongly that *division* meant *weakness*; and in order to avoid this division, I and my colleagues in the Brahmo Somaj Committee tried our best to give the Brahmo Somaj of India a *constitution*, but you would not allow it. I cannot see, excuse me for my ignorance, if so it is, how, constituted as the Somaj is, without a Council of Brahmos to guide it, without consulting the opinions of the majority of the Brahmos in the absence of representatives from the Mofussil Somajes, in the absence of a fixed code of rules and bye-laws to go by, managed as it at present is by two men only, the Brahmo Somaj could possibly be "*indivisible*" and its "*unity inviolable*." The only strength of an organization is in the unity in the voice of its members; but here the voice of the members found no place, was not even *consulted*, and far less *respected*.

"Its religion," you say, "is Catholic Theism, which means unsectarian and absolute religion." I must admit, *theoretically* speaking, what you say is correct, but *practically*, it rends my heart to say, it is not so. Catholic Theism, in my humble judgment, cannot sanction idolatry and early marriage. It cannot include that form of *Adesh* which you have appealed to, to support your conduct in the Kuch Behar marriage. In the name of Catholic Theism, questionable doctrines not assented to by a majority of Brahmos, and asceticism, seem to have been promulgated as cardinal principles of the Somaj. Pure and Catholic Theism, in my opinion, is not consistent with direct revelation of the kind of which your Minister on Sunday before last spoke. The Theistic Church cannot admit of an "anointed son." Although you *theoretically* deny that Popery and Priestcraft have taken possession of your Church, yet *in practice*, I find both these evils existing. The article in the *Sunday Mirror* some time ago on Roman Catholicism opened my eyes to the direction in which the wind blows. In my opinion (I may be mistaken, but I honestly believe that) during the last four or five years, the ideal of pure Theism has been considerably lowered, and this is chiefly owing to the opinions of certain persons being published as the opinions of the Brahmo Somaj. You yourself may not believe in the infallibility of the particular individual, but I do not think you can deny that there are persons who do so, and this I cannot but attribute to the conduct of those who lead the Brahmo Somaj, by, if not actually countenancing, certainly winking at certain abject pseudo-religious conduct of their followers. I believe the Church has lost its pure catholicity and that sectarianism has entered its precincts. On the other hand, if you mean by catholicity to include un-Brahmic and idolatrous ceremonies and objectionable principles, such as that of God indirectly sanctioning an early marriage with idolatrous rites, then no doubt, the Church is still catholic; but such catholicity I most heartily and sincerely deplore. I am sorry I cannot agree with you in thinking that there are no doctrinal differences. Since your article in the *Sunday Mirror* maintaining that the Kuch Behar marriage fulfilled the *essential* principles of Brahmo marriage, considerable doubt has arisen in my own mind as to whether we do not differ in the essential principles of Brahmoism.

I cannot dismiss the subject of doctrinal differences without making one observation. You say "even in regard to the questions of idolatry, caste and early marriage in connection with the recent marriage, which have been the

subject of the present controversy, there is an *essential identity of conviction and faith, as both parties are equally adverse to these evils.*" Excuse me if I say, I have grave doubts whether you *practically* are "adverse to these evils." I never thought pressure from the authorities could make any difference. As a matter of *principle* you at first proposed that the marriage should be solemnized when the parties arrived at their proper ages. That very attempt is an index to the *principle* which regulates Brahma Marriage; but then you yielded to pressure from the authorities, and having yielded, you tried to establish in the *Sunday Mirror* that you had violated no *principle*, and that as a matter of *principle* the Brahma Somaj had always "preferred to marry Brahma girls at as early an age as possible," subject to certain physical changes taking place in the girl. According to the feeble light which is within me, I could not but consider this submission to pressure from authorities, as deliberately sacrificing a *principle*. Then as regards *caste*, no doubt the marriage took place between parties of different castes; but then did you not indirectly sanction caste distinctions by allowing a Brahmin priest of orthodox Hindu convictions and faith to officiate at the marriage? In the statement which you published some time ago in the *Sunday Mirror* and *Dharma Tattva*, you did not even suggest that you were *compelled* to yield about the priest at Kuch Behar. On the other hand, you wrote for and the priest came to Calcutta, and you consented to the priest presiding at the ceremony from the beginning. I hope you have not forgotten the cause of your seceding from the Calcutta Somaj. The most prominent cause was Babu Debendra Nath Tagore's permitting certain ministers with their holy threads on, preaching from the *Vedi*. I hope you have not forgotten that those ministers, although they wore this symbol of idolatry, were Brahmans in their faith and convictions, whereas the priests who you agreed should preside at this marriage, were orthodox, idolatrous Hindus by profession as well as by practice. Did you not also indirectly sanction caste prejudices by Keshub Babu agreeing not to give away his daughter in consequence of his visit to England, and submitting to his brother's doing the same? This was done deliberately before leaving for Kuch Behar, and therefore there can be no pretext for saying that you were coerced to do this at Kuch Behar.

How can I, after all these [things], say, "both parties are equally adverse to these evils." How can I say there are no doctrinal differences, "no ground for a schismatic rupture." May I beg to ask you here whether at the time that you separated from the Calcutta Somaj, there were really any doctrinal differences existing? Were there any doctrinal differences which separated the Free Church party from the General Assembly? As in the one, so in the other, there were differences about the government of the Church, and this brings me to the other part of your letter, *viz.*, the constitution of the Brahma Somaj of India.

You say, "it will not be denied that the Brahma Somaj of India has always been governed by constitutional means, and not by arbitrary authority." I have always had the highest regard for your character and the sincerity of your opinions, but I regret here I cannot agree with you. No doubt you honestly believe so, but allow me to say, I honestly believe the contrary. You will readily admit I have seen more of the world than you have, being senior in age (although junior in ability). I entered the Brahma Somaj when you were a child, or perhaps not born. My ideas of a constitutional Church Government are somewhat different from yours. The government of a Church consisting of members scattered throughout the country cannot safely vest in one or two persons, and these two persons, in my opinion, cannot act without the assent of all the members. There ought to be a representative Council in which all the provincial Somajes should be represented, and nothing ought to be done without consulting their voice. No rules or bye-laws ought to be passed to which all Brahmans, members of the Somaj, do not agree. No



doctrine ought to be promulgated as a doctrine of the Somaj which is not consented to by a majority of Brahmos. Nothing should pass as an act or deed, or opinion of the Somaj until a majority of the members sanction it. I am an old man, and my ideas may be crude, but this is my idea of a constitution. Can you lay your hand on your heart and say you have such a constitution in the Brahmo Somaj of India? Let me point out one or two instances which I think smack more of "arbitrary authority" than of constitutionalism. When Babu Keshub Chunder voted an address to Lord Lawrence on behalf of the Brahmo community, did he consult all Brahmos? If not, should he not have done so? Can the Secretary of a constitutional body do so without consulting all the members if there be no committee of management, or if there be such a committee, without consulting such committee? Another instance of "arbitrary authority" is your letter to me of Bysack 29th, 1860 Shak. You say "the two chief accusations brought by you against the Secretary have been answered by me in a formal statement on behalf of the Brahmo Somaj of India." . . . . . And further on, "and therefore when this matter has been once disposed of in the name of the Somaj, I feel I am unable to enter into them again." Are you the Brahmo Somaj of India? Are you the representative, duly appointed, of all the members of the Brahmo Somaj of India? Did you consult all the members of the Brahmo Somaj of India when you published that "*formal statement*?" What were the accusations and who were the accused? The Secretary was the accused and the Assistant Secretary his judge! The letter to which your's was a reply, asked the Secretary to call a meeting of his co-religionists to try him, but you as the Assistant Secretary, sat on judgment upon him, and you ask the public to accept your judgment as the judgment of all those who form the Brahmo Somaj of India, without even asking for the opinions of those members. You had been to England and have travelled over the continent, I ask you, therefore, whether you acted constitutionally in this matter. May I beg to ask you to point out to me the rule or bye-law (for you say there are rules and bye-laws of the Somaj) by which the Secretary had the discretion of not calling a meeting when requested by certain members, although certain other members may not wish such a meeting to be called? May I beg to know at what "regular annual meeting" such a rule or bye-law was passed? My experiences of corporate bodies tell me, when office-bearers are re-elected there is always a proceeding recorded, as well of the fact of such a re-election as of those who were present at such a meeting. Will you be good enough to shew me the proceedings of any one of such meetings? Where is then the *constitution* of which you speak? About 12 or 13 years have elapsed since the foundation of the *Brahma Mandir*.\* Have you taken any steps to appoint Trustees for the buildings? Was not the building built out of public funds, the lands purchased out of such funds? Then, why was the title deed created, as I hear but am not yet certain, in the name of Babu K. C. Sen alone? Why have you not since transferred the title to a body of Trustees? Am I to understand that you could not make time during these 12 or 13 years to accomplish this and do your duty to your Church and to those who subscribed to the building fund? Yet you say you have a constitution sufficient for all practical purposes.

You say the Secretary "has no constitutional power or authority beyond what is vested in him by the community." Have the community ever vested in him any power or authority whatsoever? If so, when and how? I for one, though connected with your Church from the beginning, do not know of any power being *constitutionally* vested in him. You also say "the Secretary does not seem adverse to being removed, and that he had already announced his intention to that effect." Here I am puzzled a little. If the Secretary intended to resign, why did he not do so? Nothing would have been easier

\* This date is not quite correct. The foundation-stone was laid in January, 1868, and the Mandir was opened for worship in August, 1869.—Ed. Year Book.

than to send in his resignation. Can you say he was requested not to do so by a majority of Brahmoe, members of the Brahmo Somaj of India? I had occasion to consult the Mofussil Somajes on this very question in another public capacity, and the impression left on my mind by the replies I received was certainly that a majority of the members would have gladly accepted the resignation. I felt the pulse of the Brahmo community, and if you believe me, I can say, it is against you.

You say, "the Secretary and Assistant Secretary are *bound* to convene public meetings whenever they were requested to do so by an *important section of the community for important public purposes*." In this particular case, the request to convene a public meeting may not in your opinion have come from "an important section of the community," but can you deny that the meeting was asked for "an important public purpose"? Then, is there any rule laying down that the Secretary is *bound* to call a meeting in certain cases and in other cases he is not? In other societies and organizations, so far as I know; such a rule does not exist. But of course in a constitutional society, there is always a limit set as to how many members' requisition would be necessary to call a meeting. However, as I said, could there be any doubt as to the "*important public purpose*" for which the Secretary was asked to call a meeting? It was to judge of the advisability of retaining or dismissing the Secretary. What right had the Secretary or his Assistant to determine whether the reasons were sufficient or not? The meeting would have had to decide it, and not those who were charged. Could this have taken place, if there had been anything like a *constitution* in the Somaj? This is the first time I hear of the Secretary or an Assistant Secretary having any option of fixing the time of the meeting when the requisitionists require him to do so forthwith. The office-bearers of a society having a *constitution* are its servants and bound to carry out orders, not to use any discretion whatsoever. But you took advantage of the want of a constitution and *practically* refused to call a meeting. As an office-bearer you had no right, in my humble opinion, to take into consideration the "excited state of the public mind." If the majority of members present at such meeting determined that that meeting should be postponed, then and then only you would have been justified in putting it off. The whole controversy is not "a mere question of time" as you say, but a question of *principle*. The question is whether you had the power arbitrarily to decline to call a meeting within the time mentioned in the last requisition, or whether you had any right to inquire what the reasons for calling such a meeting were, and to decide a point which it was for the members, or a majority of them, to decide. Practically, in my opinion, you hindered all attempts at reformation, say what you like. You called the congregational meeting of Thursday, the 21st March. It was to consider the propriety of retaining Babu K. C. Sen as minister. You wished that Babu K. C. Sen should be the Chairman of that meeting, although he was the accused. Was that constitutional, I ask you? Has such a thing ever been heard of before? This strange conduct on your part gave rise to much of the angry feelings which marked that meeting. You found popular opinion against you and called in the aid of the Police, and then threw the whole blame on the protest party. You brought out a loose sheet of paper which you called a list of the members of the congregation, in which only 34 or 35 names were entered as persons competent, according to established custom, to vote, whereas there were 100 persons competent, according to established custom, to vote. If such proceedings were not arbitrary and high-handed, I really do not know what arbitrary and high-handed proceedings mean. And yet you say "you did not mean to put any obstacles in our way." I honestly think (I may be mistaken) that you did your best to put all sorts of obstacles in our way.

However, let all that pass. If you believe me, I say that it was not

without doing violence to my feelings that I joined a new organization. It is my firm conviction that if you had not driven us to it, we would not have thought of organizing another Somaj. Now that we have separated, there need be no other civil dissension. The field of work is very great, and open to all of us. Both you and ourselves aim at the same thing. We may adopt different means of gaining our object, but that should not interfere with our common work. It would have been the happiest moment of my life if I could die working with you hand in hand; but it has pleased the Father that we should separate, and work, not unitedly, but separately, for a common object. We all want to reach a common goal. We may arrive at it by different ways. If we have misjudged your motives and actions, may Heaven forgive us. If you have misjudged and misinterpreted our motives and actions, may the same Heaven forgive you. It is clear that our ways lie in different directions, though leading to the same point. May the All-merciful Father bless you and yours.

I have the honour to be, Sir, yours most obediently,

SHIB CHUNDER DEB.

#### IV. The Sadharan Brahmo Somaj.

We must now go back to the "Brahmo Somaj Committee" which was established at the Calcutta Town-Hall Meeting of Feb. 28, "to take such measures as they consider necessary in the present crisis in the progress and history of the Brahmo Somaj, to conserve the best interests of the Somaj, and to organize it on a constitutional basis." These aims were steadily kept in view by the Committee, which spared no pains in attempting to carry them out, and did so in constant co-operation with the Mofussil Somajes, who were severally consulted upon every important step. At first it was attempted to re-organize the "Brahmo Somaj of India," which had originally been established as a sort of centre for all the Somajes, and had, to some extent, fulfilled that purpose. But when, as will be seen from the correspondence in the previous Section, this attempt proved hopeless, the Committee resolved to cease the fruitless controversy with the office-bearers of that Somaj, and to re-organize the Brahmo Church on an independent and constitutional basis. The result of this determination was the establishment of the *Sadharan Brahmo Somaj*,\* at a public meeting held in the Calcutta Town Hall, May 15, 1878, of which the following is an abridged report.

##### INAUGURATION OF THE SADHARAN BRAHMO SOMAJ.

(*Brahmo Public Opinion*, May 23, 1878.)

Pursuant to an advertisement which appeared in the *Englishman*, the *Statesman*, the *Daily News*, the *Indian Mirror*, and the *Hindoo Patriot*, a meeting of Brahmos was held in the Town Hall on Wednesday, the 15th May, at 5.30 p.m. The audience numbered upwards of 400. The Adi Brahmo Somaj was represented by the presence of Babu Rajnarain Bose, president of the Adi Brahmo Somaj, and Babu Bhairab Chandra Banerjee, one of its leading members.

\* *Sadharan* means general, universal, open to all; there is no English equivalent which combines all its shades of meaning.

Besides, there were some gentlemen specially invited for this occasion, amongst whom were the Rev. Mr. Macdonald, the Rev. Mr. Hector, and Babu Surendra Nath Banerjee. Mr. A. M. Bose was voted to the chair. The proceedings commenced with a stirring hymn composed for the occasion, and a prayer offered by Babu Bijoy Krishna Goswami.

Before calling on the speakers to move the resolutions that stood in their names, the Chairman referred to certain facts in connection with that day's meeting. He observed that the Brahmo Somaj Committee had tried every means and exhausted every constitutional effort to put an end to the present deplorable state of affairs in the Somaj, by reference to a general meeting of the Brahmo Somaj of India. But their efforts failed. Twenty-six letters were received by the Brahmo Somaj Committee from as many Somajes; twenty-three of which were in favour of removing Babu Keshub Chunder Sen from his office as Secretary:—namely,—Bagachra, Bogra, Dinajepore, Barahanagore, Agra, Utkal, Jabalpure, Goalpara, Noakhally, Nowgong, Shillong, Dehradun, Multan, Ramporehat, Kakina, Harinabhi, Darjeeling, Julpigori, Barisal, Pubna, Shahapore, Serajgunge, Baripore,—and three, namely,—Monghyr, Bhagulpore, and Gya, in favour of retaining the present Secretary. But this expression of opinion, and the successive requisitions for convening an early meeting of the Brahmo Somaj of India, signed by a large number of members of the Brahmo Somaj of India and addressed to the Secretary and Assistant-Secretary, Babu P. C. Mozoomdar, were of no avail. The Brahmo Somaj Committee were then led to come to the resolution of forming a separate organization on a constitutional basis. Though this resolution was communicated to the Mofussil Somajes only on the 5th of May, yet within the space of nine days no less than 21 communications had been received from as many Somajes—all in favour of the step they were going to take that evening; and, in this interval of time, an important declaration, condemning the conduct of the Secretary and the Assistant-Secretary of the Brahmo Somaj of India, and pronouncing in favour of organizing a separate Somaj on a constitutional basis, had been received by the Secretary. It was signed by 425 Brahmoss and Brahmicas.

The Chairman also referred to an interesting analysis which had been made of the signatures, showing that of the about 250 *anusthanic* Brahmo families as shown in an important collection of statistics published a little time ago, and which with all its imperfections was the only attempt of its kind,—170, or about two thirds, had signed the declaration.

The Chairman read a letter from the venerable Babu Debendra Nath Tagore, expressing his warm sympathy with the object of that day's meeting in the following words. "I approve with all my heart the noble objects of your meeting. Should my life last long enough to enable me to see the realization of the noble ends you have in view, then shall I indeed die happy. Keeping God and Truth as your stedfast aim, you will, I have no doubt, succeed in accomplishing your objects. I pray to God that He may grant success to your noble undertaking, and spread peace and happiness over the face of India." The Chairman also referred to a letter received that morning from Babu P. C. Mozoomdar. Though the letter was written to Babu Shib Chunder Deb in his private capacity, yet he thought that he was justified in drawing the attention of the meeting to that letter, as it had been published in that day's *Mirror*, and had no doubt been read by most of those present. He thought it unnecessary to notice the contents of the letter at length, as it no doubt would be gone into by the speakers in the course of the evening's discussion.

The first resolution was moved by Babu Bijoy Krishna Goswami.

"That this meeting deeply deplores the want of a constitutional organization in the Brahmo Somaj, and does hereby establish a Somaj, to be called 'The Sadharan Brahmo Somaj,' with a view to remove the serious and

manifold evils resulting from this state of things, and to secure the representation of the views and the harmonious co-operation of the general Brahmo Community, in all that affects the progress and well-being of the Theistic cause and Theistic work in India."

In moving the above resolution, Bijoy Babu said that he believed that the object with which the Brahmo Somaj of India was first established, had not been fulfilled. That Society was first established with the object of representing the general Brahmo community: [and] it was thought at that time that the rights of every individual member would be respected, that all Brahmos and Brahmicas would have a voice in the regulation of their own interests. But what was the result? The voice of a single individual was supreme. That was the reason why he felt the formation of a society on a thoroughly constitutional basis desirable. He believed the Church to be like a machine where every part, both great and small, was equally important, where no part could be slighted or neglected. The office-bearers of the Brahmo Somaj of India were guilty of that charge. The Secretary had declared it sinful even to go through a letter written by the oldest member amongst them. So he strongly felt the want of a society that would really represent the Church.

The resolution was seconded by Babu Nagendra Nath Chatterjee and carried unanimously.

Babu Siva Nath Shastri, M.A., moved the second resolution.

"That all persons believing in the fundamental principles of Brahmoism, not less than 18 years of age, and paying a minimum annual subscription of 8 annas, shall be eligible as members of the Sadharan Brahmo Somaj; and all Mofussil Somajes in sympathy with the objects of the Sadharan Brahmo Somaj, and paying an annual subscription to be hereafter determined, shall be affiliated with the Sadharan Brahmo Somaj, and shall have the privilege of returning members to the General Committee."

The resolution in his hand, he said, contemplated the combination of two distinct elements. First of all, it aimed at receiving as members of the society every individual who believed in the fundamental doctrines of Brahmoism, who paid 8 annas annually, and was not below 18 years in age. Secondly, it aimed at the representation of the Mofussil Somajes through their representatives. Both these ideas were equally important for a constitutional organization. No church was safe, he firmly believed, that did not allow a fair representation of those two elements. The Brahmo Somaj of India, he was sorry to observe, was remarkably wanting in that very thing. It had no constitution, so to say. All the efforts that had been made during the last six or seven years by individual members, he said, had been uniformly met by strong opposition, nay sometimes even by abuse and harsh language by the party of Babu K. C. Sen. Once a board of directors had been forced on them with Babu P. C. Mozoomdar as its Secretary. He (Babu P. C. Mozoomdar) had been asked to write to the Mofussil Somajes to appoint their representatives. The Secretary declared that the Mofussil Somajes were so apathetic, that they would not answer his letters. How could the Mofussil Somajes be charged with that degree of indifference when they remembered that these Somajes had promptly answered every letter sent by the Brahmo Somaj Committee, when they called into their mind the statement of the Chairman that within nine days letters had been received from the furthest ends of the country, and when they were told that the Brahmo Somaj Committee had spent during the last two or three months nearly 114 Rs. in printing and posting letters. From the experience he had of the struggle made during the last five or seven years to introduce constitutional government in the Brahmo Somaj of India, and the manner in which all such attempts had been baffled, evaded, or neutralized by the party of Babu K. C. Sen, he had no hesitation in declaring that it was almost a hopeless task to introduce

anything like [a] constitution in that Somaj as long as the present office-bearers held their sway.

The resolution was seconded by Babu Rajani Kanta Ghose, B.A., and carried unanimously.

Babu Aditya Kumar Chatterjee, B.A., moved the third resolution.

"That Babu Shib Chunder Deb be elected Secretary, and Babu Umesh Chunder Dutt, Assistant Secretary of the Somaj, and that the following gentlemen, with power to add to their number, do constitute the General Committee of the Somaj."

Banerjee, Radha Kanta (Narail).

Banerjee, Sasipada.

Bhattacharjya, Ram Kumar.

Bhattacharjya, Siva Nath [Shastri],  
M.A.

Bose, Ananda Mohan, M.A., Barrister-at-Law.

Bose, Bhagvan Chunder (D. Magist.,  
Cutwa).

Chanda, Srinath (Mymensingh).

Chatterjee, Aditya Kumar, B.A.

Chatterjee, Nagendra Nath.

Chatterjee, Naba Kanta (Dacca).

Chowdry, Hara Kumar Roy.

Chuckerbutty, Jadu Nath.

Chuckerbutty, Naba Kumar, B.A.  
(Kuch Behar).

Das, Bhuvan Mohan (Attorney-at-Law).

Das, Durga Mohan (Pleader, High Court).

Das, Parvati Charan (Purnea).

Das, Sarbananda (Barisal).

Deb, Shib Chunder.

Dutt, Kali Nath.

Dutt, Umesh Chunder, B.A.

Ghose, Ducowri.

Ghose, Gonesh Chunder.

Goswami, Bijoy Krishna.

Goswami, Padmahas (Gowhatty).

Haldar, Barada Kanta (Goalpara).

Haldar, Matilal (Darjeeling).

Mahalanabiah, Guru Charan.

Mitra, Ananda Chandra (Mymensingh).

Mozoomdar, Ramdurlav (Tespore).

Neogy, Rajani Kanta.

Rao, Madhusudan (Cuttack).

Roy, Kali, Narayan (Dacca).

Roy, Kedar Nath, M.A., B.L., (Munsiff).

Roy, Nobin Chunder (Agra).

Roy, Prasanna Kumar, D.Sc. (Dacca).

Roy, Rajani Nath, M.A. (Bombay).

Sen, Bhuvan Mohan (Noakhally).

Sen, Chandri Charan (Munsiff,

Julpigori).

Sukul, Kali Sunkur, B.A.

The resolution was seconded by Babu Rajani Kanta Neogy and carried unanimously.

The fourth resolution was moved by Babu Durga Mohan Das, seconded by Babu Rakhal Chunder Roy of Barisal, and carried unanimously. It ran thus:—

"That rules regarding the constitution and management of the Sadharan Brahma Somaj be framed, circulated among the Mofussil Somajes, and submitted by the Committee at a general meeting of the members of that Somaj within two months."

The fifth and last resolution was moved by Babu Umesh Chunder Dutt, B.A., seconded by Babu Sasipada Banerjee, and carried unanimously.

"That the following statement be adopted."

After which, the meeting passed the usual vote of thanks to the Chair, and separated about 8.30 p.m.

#### THE STATEMENT.

(Translated from Bengali.)

We owe to the general Brahma Public a statement of the reasons that have led us to form a separate and independent organization. We beg to inform them by this declaration that up to this time there is no regularly constituted body in the Brahma Somaj to represent the views of the general Brahma Community, and as a result of this sad want, the Church is a prey to manifold and serious evils. It seems never to have formed a part of the aim and object of the Adi-Brahma Somaj to organize and represent the general

Brahmo Church ; whilst the constitution of the Somaj founded more than 12 years ago\* under the name of Brahmo Somaj of India is not at all favourable to the attainment of that object. It does not appear that during this pretty long period the Secretary has ever acted under the instructions of, or in consultation with, an executive committee ; nor does it seem that any code of rules has ever been framed for the regulation and management of the society, even so much so, that the very question who are its members and who are not, has often been quite a puzzle on occasions of reference. During this long period, every important work connected with the society, such as the collection and disbursement of funds—the appointment or removal of missionaries, etc., has been done exclusively at the option and by the authority of the Secretary. What could be a stronger illustration of this arbitrary way of proceeding than the fact that no trust-deed has yet been drawn up of the public building erected so long as nine years ago, by public subscription, as the house of worship of the Brahmo Somaj of India ? and this in spite of repeated efforts made by members of the Somaj in private, as well as in public meetings, to have a trust-deed drawn up and trustees appointed. But all these efforts to have the Brahmo Somaj property removed from uncontrolled individual authority and placed under the legal possession of the general Brahmo community have hitherto failed, owing to the aversion or indifference of the office-bearers.

Whilst there was this unconstitutional and arbitrary way of proceeding on the one hand, many erroneous and superstitious doctrines were also being silently introduced into the Church on the other. For fear of causing a division, we had so long passed over those breaches of constitutional conduct and the preaching of those corrupt doctrines. We have often seen the views and opinions of a few individuals given out and accepted as the opinions of the whole Church—we have often heard many un-Brahmic doctrines preached in the name of the Brahmo Somaj of India, and as a consequence of the acceptance of these erroneous doctrines, we have also seen several members prostrating themselves at the feet of an individual, and many others leaving the Somaj in disgust and horror at such proceedings. We have often felt the whole Church, and ourselves with it, lowered in the estimation of the public on account of the foolish conduct of some individual members. But yet we have long, and in patience, suffered all this, in our anxiety to avoid an open rupture. But now, unfortunately, there have risen special causes to make independent action necessary on our part to preserve the purity and conserve the best interests of our Church.

First :—The present Secretary of the Brahmo Somaj of India, by marrying his daughter who is aged only thirteen and [a] half, to a boy who is fifteen and [a] half, by allowing certain idolatrous rites to be observed in connection with that marriage, and also by allowing the essential elements of a real Brahmo marriage to be subordinated to, and made secondary to those idolatrous rites, has made himself open to the serious charge of having countenanced early-marriage and idolatry, and has thereby violated two principal doctrines of the Somaj.

Secondly :—Before proceeding to Kuch Behar, many members of the Brahmo Somaj of India entreated him to give up the intended alliance, but he turned a deaf ear to all their representations. Many waited on him as friends, but he denied them any access to the real facts. Many wrote humble and earnest letters, but he did not even condescend to reply to them. For instance, to all the queries personally put to him by Babu Bijoy Krishna Goswami, the well-known missionary of the Brahmo Somaj of India, and member of the Missionary Conference, he replied by maintaining strict silence ; and in answer to the letter which Babu Bijoy Krishna wrote after the marriage was

\* This should be "more than eleven years ago." The Brahmo Somaj of India was established at a general meeting of Brahmos held at the Calcutta College, on Sunday, November 11, 1866.—Ed. Year Book.

announced as settled—he was rudely given to understand, that after that, he forfeited his claims to the discipleship of *bhakti*. On the first announcement of the intended match, four letters were sent to Babu K. C. Sen from Calcutta, earnestly entreating him not to proceed with the match. The first was signed by 23 *anusthanic* Brahmos of Calcutta (Brahmos by practice); the second by about 30 Brahmo students of the city; the third [was] signed by about 20 Brahmo ladies, and the fourth by Babu Haragopal Sircar and three other known members of the Brahmo community. There was a separate letter signed by almost all the *anusthanic* Brahmos of Dacca. Besides these, letters from not less than 50 Mofussil Somajes were sent in and published, condemning the proposed marriage, in due time. But all these letters, remonstrances and expressions of opinion were ignored, and proved of no avail. Babu K. C. Sen declared it sinful even to look into the contents of the letter sent by Babu Shib Chunder Deb and others, contemptuously returned the letter of the Brahmo students, pleading want of leisure to go through it; and the ladies' letter was deemed beneath notice; and as for the other communications, they were also mostly doomed to the same fate. Thus fully conscious of our strong dislike—our deep dissatisfaction and heartfelt sorrow, he went away to celebrate the match.

Thirdly:—After his return, two letters of requisition, signed by many members of the Brahmo Somaj of India, were sent in, the one urging the necessity of calling a special meeting of the congregation of the Brahma Mandir, and the other that of the Brahmo Somaj of India. Both these prayers were rejected, and the letters themselves were returned. But just after this, Babus Keshub Chunder Sen and Protap Chunder Mozoomdar called these two meetings in their own names. In the meeting of the Brahma Mandir Babu K. C. Sen was formally deposed from the office of the minister by a large majority, and yet he did not scruple to assert his claims on the pulpit with the aid of the Police; and as for the meeting of the Brahmo Somaj of India, it was on a sudden postponed *sine die*, without any particular reasons being assigned.

Fourthly:—Upon this, the before-mentioned members of the Brahmo Somaj of India sent in another requisition, requesting that a meeting should be called within a week. It is indeed curious that when the Secretary and the Assistant Secretary called the meeting in their own names, three days' notice was deemed quite sufficient, but when the requisitionists were concerned, they thought six months' time, at the least, necessary for convening a meeting, and refused on that ground to accede to their prayers. Not despairing, however, the requisitionists sent in a third letter, insisting upon calling a meeting upon three weeks' notice. This request also was not complied with by the Assistant Secretary, upon the strange excuse, as we subsequently learnt, that a larger number of members had sent a letter asking the Secretary not to accede to our wishes. The third letter of the requisitionists was sent on the 26th April, and in that letter it was distinctly stated that upon the reception of that letter, should the office-bearers decide to call a meeting, then the notice of the same should appear not later than a week, and should they on the other hand choose to treat it like the preceding two letters—they would be so good as to inform the requisitionists of their purpose in three days. For a fortnight did the requisitionists wait daily expecting a notice or a reply. But nothing like either was forthcoming, till the notice of the Town Hall meeting to found a separate organization had appeared in the papers.

Fifthly:—Nothing perhaps can better illustrate the utterly unconstitutional character and the degradation of the Brahmo Somaj of India, than the fact that notwithstanding that hundreds of Brahmos and Brahmicas and a very large number of Mofussil Somajes had protested against the marriage from the beginning—notwithstanding that a large number of the members in a public meeting had declared their deep sorrow and condemnation, and with-



drawn their confidence from the present Secretary—notwithstanding that a vast majority of the worshippers of the Mandir in their congregational meeting publicly deposed him from their pulpit; yet did not the Assistant Secretary scruple to describe a letter of defence, written by him as an apology for the Secretary, as a document proceeding from the Brahmo Somaj of India, and its decisions as the decisions of that Somaj. This is what he says in the letter written by him in reply to the third letter of the requisitionists.

“ You have brought two principal charges against the Secretary. The answers to them have appeared in full from the Brahmo Somaj of India in my name. In that letter I have expressed my regret on his behalf for everything that occurred without his knowledge or sanction; consequently when the matter has been formally decided in the name of the Brahmo Somaj of India, I have nothing more to add.”

We are then to accept the apology put forth by a single individual as a formal decision arrived at by the Brahmo Somaj of India. Could there have been a proceeding more unconstitutional, more unreasonable and more illogical than this?

We feel reluctant to notice in detail the unfair and unworthy treatment that the office-bearers and their organs have accorded to those who felt themselves unable to approve of this marriage, and felt it to be their duty to stand up in vindication of what they conceived to be the true principles and the recognized teachings of their Church. They have not hesitated to invent stories against them with a view to lower them in public estimation; they have not scrupled to impeach their personal characters in their papers, and yet have denied them the right of self-defence by shutting their columns against them; nor have they shrunk from ascribing the foulest motives to them for their conduct. These are not matters for utterance before this assembly. Our wonder and regret is that those who have devoted many years of their life to preaching the words of truth, men who have often taught lessons of charity, forbearance, and meekness, and who have been looked upon as patterns of Brahmic life, could yet be guilty of conduct like this.

For the reasons mentioned above, we are strongly convinced that as long as the present office-bearers are in office there is no hope of the welfare of the Brahmo Somaj of India, no cessation of the apprehension of her future peril. We could have called a meeting of the Brahmo Somaj of India in the name of some of us, and could have deposed the present Secretary and the Assistant Secretary, but the quarrel would not cease there. They are not the persons to give up power easily. Worst of by constitutional means, they do not scruple, as experience has shown, to ignore such decisions, and still retain their office. Under such circumstances, we deem it the better course to work separately and independently for our spiritual advancement and the good of our Church, rather than involve ourselves into ceaseless quarrel about the name of an institution, or allow the Brahmo Somaj to continue to be a scene of agitation and perpetual discord. Any course that promises better results and greater good to our Church is the one we should adopt.

The foregoing reasons have thus influenced us in forming a separate and independent organization. We need not enter in this place into a detailed description of our doctrines and principles, but we may shortly state that we believe that faith in a Supreme Being and in Existence after Death is natural to man;—that we regard the relation between God and men to be direct and immediate;—that we do not believe in the infallibility of any man or any scripture; whatever book contains truths calculated to ennoble the soul or elevate the character is a Brahmo's scripture, and whoever teaches such truths is his teacher and guide. We regard the fourfold culture of man's intellect, conscience, affections, and devotion as equally important and equally necessary for his salvation. We consider love of God and doing the will of God as equally imperative in the routine of a Brahmo's life. We regard the culture

of faith at the sacrifice of reason, or the culture of reason at the sacrifice of faith as equally defective, and as fruitful sources of evil in the religious world. We regard the worship of the One True God as the highest of a Brahmo's duties and as the best of means to improve the soul—and the neglect of it as a way to spiritual death. We look upon the enjoyment of uncontrolled authority by a single individual in any religious community as a calamity, and far from looking upon freedom of thought as reprehensible, we consider it to be desirable, and regard it as a safe-guard against corruption and degeneracy. We regard the belief in an individual being a way to salvation, or a link between God and Man, as a belief unworthy of a Theist, and those who hold such belief as unworthy of the Brahmo name. We consider it to be blasphemy and an insult to the Majesty of Heaven to claim Divine inspiration for any act opposed to the dictates of reason, truth, and morality. From this day we intend devoting ourselves to the propagation of Brahmoism and to the furtherance of the interests of our Church, apart from some of those with whom we have so long acted, but relying for aid and support on Him in whose hands are the destinies of man—who supports every noble purpose, and has all along invisibly regulated the course of our Church—who in His inscrutable ways, has given strength when our Church languished from very feebleness, has vouchsafed life when her very vitality seemed ebbing away, and who has led her out from the darkness and superstition that eclipsed her face. May He enable us to discharge this sacred mission—may He once more fill all the members of our Church with new life and resuscitated energy—may He cause the day of hope to dawn upon the darkness of despair—may He lead us out of the regions of discord and disunion into those of peace and tranquillity—may He bless our cause and lead the millions of our countrymen into truth and salvation.

According to the 4th Resolution passed at the inaugural meeting, a sub-committee was appointed to draw up rules for the constitution and management of the Sadharan Brahmo Somaj. These rules, after due consideration, revision, and modification by the General Committee, were printed and sent to the Mofussil Somajes (except those of Madras and Bombay) for their opinions thereupon. The next General Meeting of the Somaj was held on July 14, when fifty Brahmos were present, Babu Shib Chunder Deb being voted to the chair. The Report of the General Committee was read, showing that suggestions on the Draft Rules had been received from 20 Somajes, and from 12 well-known Brahmos residing in different parts of India; and also, that 225 members had been enrolled on the registers, bringing subscriptions and donations amounting to 644 Rs. 12 Annas. It was then decided to send English translations of the Draft Rules to Madras, Bombay, and elsewhere, and to defer yet awhile the final settlement thereof. During the next few weeks, the sub-committee continued to revise and modify the rules, making, it is said, important alterations and additions; after which, their amended version was published in the *Tattva Kaumudi* of the 1st Bhadro (August 17). On September 7, the Somaj again held a general meeting to consider the sub-committee's report; but so great was their anxiety to lay the foundations of the Somaj with all possible care, that thirteen sittings were held before the rules were finally completed. The proceedings closed on September 25, with a very interesting meeting. As I write, the

English translation of the Report has not yet arrived, but I hope to give the chief facts further on. Suffice to say here that the Sadharan Brahmo Somaj is now an established fact, and commands the hearty sympathy of a large and influential majority among the earnest members of the general Brahmo Church.

## V. Summary and Review.

The main current of the Schism has now been traced from its first beginnings to the final severance of the two parties. There are, however, a few secondary questions at issue, of no less moral importance, which must be briefly noticed in order to complete the picture.

### 1. *The Adesh Question.*

It was known to several persons from the first, that Mr Sen rested his chief defence in the present affair upon the *Adesh*, or divine command, which he said he had received, to give his daughter to the Kuch Behar prince. After the marriage, when other defences had crumbled away, this plea came more to the front, and was put forth boldly in Mr. Mozoomdar's *Apologia* of April 7. (See p. 37 *ante*, and also the final sentence on p. 42: "According to the will and commandment of his God he has, indeed, given his daughter in marriage," &c.) It may seem incredible that any sane persons should believe in the reality of such a commandment for such an act as the Kuch Behar marriage; but this has actually been the case in a small circle of Mr. Sen's disciples:—*e.g.*, "I have come to know that the minister has given away his daughter under divine injunction. You do not believe this to be true. It is for this reason that so much agitation has resulted. Pray unto God with pure and unruffled hearts, and He will tell you whether the said injunction is true or not." (*Sunday Mirror*, May 12, 1878.) And an editorial in the *Mirror* of June 30 goes so far as to say that "from the proposition, the Lord did not speak on that occasion, it is easy to run to the extreme, God does not speak at all." Mr. Mozoomdar, however, took up the subject in a different way, and in a letter to the *Statesman* (reprinted in the *Mirror* of May 26) endeavoured to represent the *Adesh* doctrine in a more reasonable light. Keeping the recent extravagant expositions of it in the background, he eloquently painted the usual Brahmic belief in the divine authority of conscience, and spoke of this as the doctrine which was rejected by "Babu D. M. Das and his friends." To this Mr. D. M. Das gave a very thorough reply in a counter-letter, of which the following passages contain the pith. (*Brahmo Public Opinion* of June 6.)

"Let me say once for all, that we believe in the doctrine of conscience as propounded by Babu P. C. Mozoomdar. We never

said we disbelieved in it. But we must supply what is omitted in the exposition of the doctrine. Affirmation implies negation. Command implies prohibition. *Adesh* implies *nishedh*. The very voice that commands me to follow a principle, prohibits me to follow its *contradictory*. From the command, 'speak truth always,' it follows *necessarily*, 'never speak untruth.' If truth-speaking is *absolutely* commanded, lying is *absolutely* forbidden. Now the defenders of Babu K. C. Sen maintain that God can command us to do *any* act whatever. We say in reply at once that He can ~~not~~ and does not. They say that Babu K. C. Sen received from God the command to marry his daughter to the Maharaja of Kuch Behar. We say in reply that God could never have issued such a command to him, because the fulfilment of it involved idolatry, which is absolutely forbidden to every Brahmo, recognition of Brahminical priesthood, and the abandonment of other important principles recognized by the Brahmo Somaj, and that Babu K. C. Sen was at the moment either deluded or deceitful. We have said enough to shew that there are two forms of the Doctrine of *Adesh*, one of which has been always accepted and taught by Brahmos, and the other invented only very recently, to justify the conduct of Babu K. C. Sen in his daughter's marriage. The former recognizes *nishedh* as well as *adesh*, these two forming the two-fold basis of the complete doctrine, while the latter entirely ignores *nishedh*, the counterpart of *adesh*, and thereby does away with its own foundation as a doctrine."

Mr. Mozoomdar made no reply; but a less prudent disciple has since carried the defence of Mr. Sen's doctrine to its legitimate extreme, as follows:—"It is not at all strange that God's Will thus revealed [through prayer] to a devotee may at times be at variance with the laws of common morality and reason which God himself has implanted in us, inasmuch as we finite beings are unable to see through the inscrutable ways of God's dealings with us. But the devotee cannot therefore disobey what is revealed to him to be the Will of God, which is the only standard of perfect rectitude for him." (*Bangabandhu* for 1st Ashwin, viz., Sept. 16, 1878, "Brahmic Theory of Inspiration.") The writer owns that "such a doctrine cannot, in the very nature of things, fail to prove a dangerous one in this sinful world;" but he defends it elaborately and holds to it firmly, nevertheless. Such is the latest fruit of Mr. Sen's Theory of *Adesh*.

## 2. Social Ideals.

One of the noblest characteristics of the Brahmo Somaj under Mr. Sen's leadership in former years, was the endeavour to purify life as a whole, and to regenerate Indian Society as well as Indian faith. Again and again, in various forms, from year to year, was this twofold gospel preached; and it was practised by many Brahmos

to an extent which, in spite of abundant imperfections and failures, really made its mark on Indian society. But this wholeness of aim is now distinctly disavowed by Mr. Sen's defenders, who wish to sever the two hemispheres of reform from each other, and to confine the action of the Brahmo Somaj to spiritual life alone. This new doctrine is laid down unmistakably in a letter of Mr. P. C. Mozoomdar's to the London *Inquirer* of June 8, 1878, as follows.

"It must be distinctly borne in mind by everyone who wishes to understand the Brahmo Somaj that the object of that institution is the spiritual regeneration of India, pure and simple. . . The aim of Keshub Chunder Sen is not to be a social reformer. He does not believe he came into the world to marry girls above 13 years of age. The Brahmo Somaj has no 'social ideal,' apart from its religion. . . The model of European marriages does not apply to this country, and we do not mean to try to make it applicable. Whether as regards age, or courtship, or rites, or domestic arrangements, we want to remain Hindus, with such modifications only upon the old usages as become morally and religiously necessary."

The *Sunday Mirror* of April 21 also affirmed in an article on "Premature Marriage," that "it must be remembered that our Church is not a body of secular reformers. . . Nay, it looks with disfavour upon late marriages, especially in the present peculiar condition of society. As a rule, the Somaj has always preferred marrying girls at as early an age, during the period of adolescence, as possible. Late marriages are not at all desirable at present in native female society, and both on moral and on social grounds we object to them."

These passages do not stand alone; others, tending in the same direction, have abounded of late in the writings and discourses of Mr. Sen and his immediate circle; and taken in connection with the events of the present year, the drift of the whole is unmistakable, and implies an essential change of front. The germs of this change were perceptible two or three years ago, when Mr. Sen's increasing absorption in religious meditation began to draw away his attention and sympathy from the other departments of Brahmic life. During the year 1877, several letters from various writers appeared in the *Sunday Mirror*, calling his attention to this state of things (which was then becoming serious), and earnestly pleading with him for the revival of several lapsed institutions, the inauguration of important work, and a general infusion of the old spirit of apostolic zeal into his proceedings. These heart-touching appeals met with scarcely any response. The *Sangat*, or religious discussion class, was, indeed, revived: and near the end of the year, the Theological Class was also resumed, but this latter attempt seems to have ceased with the marriage agitation, for it has never been mentioned since the Anniversary. It should be noted to the credit of Mr. Mozoomdar, that he continued to work actively long after Mr. Sen, and that in

the *Theistic Annual* for 1877, he pointed out, in a fine essay entitled "The Hindu and the European," how needful was the combination of the practical and the contemplative departments of life, and the blending of Western and Eastern elements in the Brahmo Somaj. He justly observed that "the atmosphere of Hindu thought has been in every age perfectly inimical to the growth of foreign influences and virtues of all sorts," and that the Brahmos should be "exceptionally careful" to counteract this tendency, adding, that "it will be perfectly suicidal" if "the valuable agencies of life, thought, and feeling imparted to us from the West" "are suffered to grow feeble and inoperative, and if the departments of our organization to which they relate, consequently languish, shrink and collapse altogether. And there is not much doubt that this result will follow, unless we are careful enough to combine the spirit of the East and the West in all our endeavours after spiritual and practical life."

The prediction has been too truly verified, and alas! the reactionary wave has carried away even the thinker who uttered the warning. In the *Theistic Annual* for (January) 1878, he had to report that the educational institutions of the Brahmo Somaj of India had been mostly declining in prosperity. "Though the Calcutta [Boys'] School may be said to be in the same flourishing condition as before, the Female Normal School has somewhat lost both in numbers and in gaining public support. The condition of the Bharat Asram also is far inferior to what it was before, especially since its removal to another house. The Brahmo Niketan [Students' Boarding-house], which was an important institution, could not be kept up for various reasons, and had to be abolished in the course of the year." And in the *Sunday Mirror* of Sept. 22, 1878, we read, "Government has discontinued the grant to the Native Ladies' Normal School, and while doing so it has pronounced the institution inefficient."

Thus has the once energetic and enterprising "Brahmo Somaj of India" gradually declined from its original position, both in theory and in practice, in the city of its birth. Its relations to the Mofussil Somajes could not long survive this process. The dissatisfaction which had been aroused by the proposal of the Kuch Behar marriage was much increased by the actual incidents of the wedding, and still more by the plea of *Adesh* set up in its defence. A storm-wave of agitation ran through all the Brahmo community. One Somaj after another recorded its opinion that approval of this marriage was in itself sufficient to disqualify a man from holding office as a Minister or Secretary in any Brahmo Somaj. In some cases this led to the deposition of the holders of those offices, and painful conflict resulted. In Dacca the local Minister was thus obliged to quit his long-held post, but his salary was continued in consideration of his past services. In Mymensingh and Allahabad, the ministers resisted their deposition, and kept their respective

congregations out of the Mandirs by force, the Mymensingh minister even calling in the police to assist him. In both these cases the congregations seem to have acted with great self-control, preferring to worship elsewhere rather than resort to any violent proceedings on behalf of their rights. In some Somajes the division of parties has been more equal as to numbers, and the result has been more painful; while in a very few Somajes the chief voice has been for Mr. Sen. One form in which the question presented itself proved a fertile occasion of dissension in many Somajes, viz.: whether any missionaries of the Brahmo Somaj of India should be invited to preach or to conduct occasional services, —the said missionaries being all devoted adherents of Mr. Sen. With all these causes of discord, the Brahmo Somaj has been in a state of painful agitation throughout the past year. But the discipline has not been in vain. The questions at issue have, for the most part, been questions of principle, and as the turbid elements of merely personal dissension have gradually subsided, the landmarks of true Brahmic belief and practice are becoming clearer than before, and are commanding allegiance with increased force and wider acceptance. But the sceptre has departed from the "Brahmo Somaj of India," and although its founder still counts many personal adherents who regard him (in the words of the *Mirror* of May 19, 1878) as one "whom we are prepared to follow through thick and thin," yet for the large majority of the earnest, faithful, and active members of the Brahmo Church, the leadership of Keshub Chunder Sen has ceased to exist.

### 3. *Revival and Reconstruction.*

It is not surprising that the events now recorded should have created the impression in several quarters that the Indian Theistic movement was on the point of collapsing altogether. The Brahmo Somaj has been so long represented to the outside public by the name and actions of Mr. Sen, that such an inference was not unnatural. But there could not be a more complete misconception of the real state of the case. All the preceding records of decadence and disintegration are but the prelude to a very different history. We have hitherto traced only the external and controversial phases of the movement which began with the protest and culminated in the establishment of the Sadharan Brahmo Somaj. But the real force and importance of that movement did not consist in its mere antagonisms, but in the affirmative Brahmoism from which they sprang, and which soon found expression in a variety of forms, of which only a brief epitome can now be given.

It will be remembered that the Calcutta protestors, after finding themselves excluded from the use of the Brahma Mandir, were offered the use of a room close by, where they assembled weekly for Sunday evening worship. From that time (March, 1878) they

began to re-organize their own religious institutions, both as a local congregation and (under the direction of the Brahmo Somaj Committee) as a centre for preaching Brahmoism in the provinces. Several well-known Brahmos soon offered themselves as preachers and missionaries, and set actively to work, both in Calcutta and elsewhere. In addition to the usual Sunday evening service, a Sunday morning prayer meeting was afterwards established at 93, College Street (the *Brahmo Public Opinion* office); and a separate Brahmica Somaj was established for the ladies, where they could be more suitably accommodated than in the gentlemen's meeting places. (These arrangements are now superseded, as the congregation have removed to a new abode where all can worship together.) A weekly *Sangat* Society was opened in Calcutta, where spiritual and practical questions were debated on alternate Tuesdays. The Young Men's Theistic Society, long since dropped by the Brahmo Somaj of India, was revived, and has been kept up with much energy, meeting fortnightly at the Albert Hall since last April. Two congregational *utsabs* or festivals have been held, one on the Bengali New Year's Day (April 13), and one in August, according to the custom of the Calcutta congregation, on (or near) the anniversary of the opening of the Brahma Mandir. (I am sorry that space forbids the extraction of an account of the New Year's *utsab*, which was especially interesting.)

Besides all this, the "Protestant" missionaries have conducted the anniversary services at seven Mofussil Somajes, and (chiefly on missionary tours) delivered many lectures with good acceptance. Some of the titles will indicate the line taken.

"Past, present, and future of Brahmoism;" "Ideal and Prospects of Brahmoism;" "Religion and Social Reform;" "Philosophy of Reform;" "National Regeneration; what it is, and how to achieve it;" "On the conditions of National Life." This last was an English lecture delivered at St. Peter's College, Allahabad, by Babu Siva Nath Shastri, M.A., before a crowded audience. The *Indian Tribune* of July 27 gave an interesting account of the lecture, which I regret to have no space for quoting.

Many Brahmo *anusthans*, or domestic religious observances, have also been celebrated among the Protestant Brahmos since March. Of these, eight (3 *jatkarmas* and 5 *namkarans*) have related to the birth or naming of children; there have been three marriages, and three *Sraddhas*, or services in memory of the dead. Three Protestant Brahmos have been appointed as additional Marriage Registrars under Act III of 1872; three young men (two in Calcutta and one in Assam) have thrown off their sacred threads; three lapsed Somajes have been revived, and several new ones opened. As to periodicals,—the *Samalachak* has become a general newspaper, unconnected with the Brahmo Somaj; but the English weekly *Brahmo Public Opinion* and the fortnightly Bengali *Tattva Kaumudi*



have been started as organs of the new movement, and are now well-established and popular.

Such is a brief summary of the chief affirmative work that has been done by the Calcutta seceders during the last seven months. They did in fact, grasp the practical initiative which had gradually fallen from the languid hands of the previous leaders, and they exercised it vigorously. Once again the Brahmo Somaj had a centre from which advice and encouragement radiated to the provinces, and to which the provincial Brahmos could appeal in return for help and sympathy. How much solid and excellent work has been the result cannot be told here, nor is it yet the time to speak of some religious and literary projects which promise well for the future. But enough has been said to show that the Brahmo Somaj is not in a state of decay, but may rather be said to have entered upon a new period of fuller life.

#### 4. *Concluding Remarks.*

I have given the history of this Schism, whenever possible, in the words of the parties themselves, and have endeavoured to compile the intermediate summaries with the strictest adherence to the original documents. For the business of an historian is to place his readers in possession of his own information; to collect, classify and present the essential facts from which a just judgment may be formed, taking care not to substitute for this the individual judgment which he has formed himself. But it is not, I think, either necessary or desirable that he should suppress that individual judgment, even in a case of hot controversy like the present; I will therefore conclude by offering my own personal view, simply as such, of the events narrated above.

The chief characteristic which strikes me in the course taken by Mr. Sen and his defenders, is the *ignoring of reality*, from first to last. First, Mr. Sen ignored the facts of the marriage; not only its inconsistency with his previous lofty teaching on the union of minds and souls, and its neglect of the safeguards of his own hardily-won Marriage Act against premature or polygamous marriage,—but its inevitably heathen character *per se*. Not till he was actually going to the altar did he realize to what altar he was going, though he had been warned repeatedly on the point from various quarters, and the fact was visible to almost every observer.

Next, he ignored all the remonstrances and entreaties of his friends and co-religionists, before the marriage; and the resolutions of his congregation which deposed him afterwards. His organ, the *Indian Mirror*, has ignored all the journals of the opposite party from the first, and no one who confined his Brahmic studies to its pages could form any true conception of the real facts of the Protestant movement, which were by turns misrepresented, caricatured, and ignored. Where this ignoring process will end, remains

to be seen; but it will certainly never lead to the once-desired object of the Brahmoizing of India.

On the other hand, the seceders appear to me to have shown a genuine and steady love for truth and righteousness on both sides. Not only does the *Brahmo Public Opinion* frankly own the errors committed by men of its own party, but it is ever ready to correct any inaccurate statement which may have implied blame to its rivals, and to accord them such approval as may be possible. This seems to me a very important feature. Nevertheless, the Protestant Brahmos are not without "the defects of their qualities." With their sturdy truthfulness, there is, in some, an occasional touch of hardness; and righteous enthusiasm has sometimes found vent in rash acts and intemperate words. But these are faults which earnest and vigorous minds are quite capable of out-growing; and even in these few months, considerable improvement has taken place in their tone of controversy.

It is doubtless true that there is no one man on the Protestant side who has the religious genius possessed by Mr. Sen in his best days, nor any writer who has, as yet, equalled the best essays or articles of Mr. Mozoomdar. But this does not at all imply deficiency either in religious life or in earnest thought. On the contrary, I believe that both these abound, although their literary expression in English has not yet reached high-water mark. What has already been accomplished in the last seven months indicates a power and a faith which may be trusted to do much more in the future than we can now anticipate. That the Brahmo Somaj was expanding and advancing, while Mr. Sen was standing still or going backward, has been evident to me for the last two or three years; but such decline of power and perceptiveness is not uncommon in the later manhood of once-brilliant public men, and I hoped that it need not entail any actual break with one whose past services had been so noble. But this was not to be. He himself has precipitated the collision. Yet, deeply as I mourn his retrogression from his former self, I cannot but see that, so far as his Church is concerned, the calamity has been over-ruled for good. The recent events in the Brahmo Somaj have revealed elements of life and hope beyond any which I had anticipated. The Sadharan Brahmo Somaj is doubtless as human and fallible as any other body of mortal reformers, but it has already deserved well of its constituents, and has laid the foundations of a new religious and social polity which, if carried out in the spirit in which it has been commenced, will prove an incalculable blessing to the whole Brahmo community, and through that, to India at large. May such be the peaceful and blessed end of the Schism of 1878.

## GENERAL REPORT FOR 1877-78.

The length to which the previous history has extended has left no room for any other special papers this year, and I can now give only a very brief report of the general progress of the Somaj as a whole.

In the List of Somajes I have omitted the older of the two Cuttack Somajes, and three of the smaller ones in Western India; also, to my great regret, the Somaj at Madras. All of these appear to be virtually extinct. On the other hand, I have the pleasure of inserting eleven new names;—Darjeeling, Durbhanga, Gopalpore, Jamugiri, Jungalbari, Maldah, Pirozepore, Purnea, and Syudpore, in Bengal, and Banda and Simla in the N. W. Provinces; all of which must have been founded within the last two years. I have also inserted a list of the small Somajes in Calcutta, many of which, as the dates will show, are of long standing. (This list has been revised for me by an experienced Calcutta Brahmo.)

The list of Marriage Registrars has been increased by three new names; two for the Suburbs of Calcutta, and one for Julpigori in Northern Bengal.

I deeply regret to be obliged to omit a number of interesting Reports of good work done in various Somajes during the past year, and can only make room for a few of those which have been sent to me for special insertion. Another of these I am unable to use, viz., a Report of the Northern Bengal Brahmo Somaj at Julpigori, by an energetic member, Babu Chandi Charan Sen, to whom that district owes much, and who has lately established two new Somajes there, besides reviving some lapsed ones. The Chittagong Report was sent to me by the local Minister for insertion in my last *Year Book*, but arrived too late: it is therefore a year old, and some changes may have occurred in the arrangements described, but it is, at all events, a recent picture of facts. The Barisal Report is from my respected correspondent, Babu Jagat Bandhu Laha, whose previous reports will be found in the *Year Books* for 1876 and 1877.

“*Chittagong Brahmo Somaj*. Founded in 1855. (It has a Mandir of its own.) Babu Rajeswar Gupta, Minister.

“Divine service of the Brahmo Somaj takes place every Sunday evening in the Mandir. It has a *Sangat Sabha* which takes place every Friday evening in the house of the secretary. After short service, sermons or religious articles are read out there; sometimes it ends with conversation for the spiritual improvement of the Brahmos.

“The Brahmo Somaj has a *Sadhak Somaj* in the house of the minister. The following is the programme according to which the members perform their daily duties.

"(1) Early in the morning they meet in a house called the *Sadhak Somaj* house, where morning hymns are chanted and prayers offered, and the members spend some time in silent meditation.

"(2) At 7 a.m. all of them meet again in another house called *Upasana* house, where regular service is conducted by the minister. The time allowed for the service is two hours. After this, the daily service for Brahmica ladies, which lasts a little less than an hour.

"(3) At 7 in the evening the members of the "*Sadhak Somaj*" meet again in the *Sadhak Somaj* house, where after prayers and reading of sermons or religious articles, conversation takes place on spiritual matters. When necessary, rules for the guidance of its members are also framed. Besides these, the members now and then retire to the neighbouring hills for silent worship and contemplation. There is also a Brahmica Somaj which is held in the *Upasana* house every Sunday morning.

"There is a Theistic Friends' Society. Its object is to preach Brahmoism, to promote the cause of female education, and also to help the poor and helpless with pecuniary aid, &c., in this district. This Society opened, on a large scale, Relief Works for the sufferers from the last terrible cyclone storm-wave, and the consequent cholera and famine. We quote the following from the despatch of the Secretary of State for India on the cyclone and storm wave of the 1st November, 1876, published in the supplement to the Calcutta Gazette of October 3, 1877.

" "A notable exception is recorded in the case of some native gentlemen and villagers of Chittagong, who, I observe with pleasure, rendered most serviceable aid to the medical staff during the prevalence of the epidemic in the town."

"Three festivals take place in every Brahma year in this district —(1) one, in commemoration of the foundation of the local Brahma Somaj, which takes place on the ninth day Pous, i.e. last part of December. (2) Maghotsab on the 11th of Magh (January), and (3) Bhadrotsab in commemoration of the Divine worship which was instituted in the Brahma Mandir of the Brahma Somaj of India, and also in the local Mandir.

RAJESWAR GUPTA, *Minister*.

"Chittagong Brahma Somaj, 3rd November, 1877."

"*Barisal Brahma Somaj*.—The Barisal Brahma Somaj [has] continued in much the same state as last year. The last *Maghotsab* ceremony was observed with more than usual fervency and zeal. It was celebrated both in the *Mandir* and the private residence of Babu Behari Lal Ray, a well known Zemindar of Backergunge. The Brahma ladies, besides attending the Somaj, also celebrated it independently at their own place of worship [i. e. the house where they

meet fortnightly for worship, &c.]. A novel feature was the delivery of an address in English on "Religion, a necessity of human nature." The address was delivered by myself. Shortly after the *utsab*, came the crisis in the Brahmo Somaj, which produced an agitation unprecedented in its history. . . . All that I need write here is the attitude assumed by the Barisal Somaj on the occasion. Soon after we heard that the match had been arranged, we addressed a letter to Babu K. C. Sen in as moderate a language as we could assume, expressing our disapprobation of the marriage, and our regret that the leader of the Brahmo Somaj, who had held up a high ideal of marriage before his followers, should in his own case have arranged a match which would greatly fall short of that ideal. But although we received no reply to our communication, and the *Indian Mirror* continued to write on the subject in the most vaunting and intemperate language, we still retained a calm and dispassionate attitude, and patiently waited for the promised defence. The defence was at last published, but it was utterly disappointing. The unqualified sympathy of the Barisal Brahmo Somaj was accordingly accorded to the protestors in Calcutta, and several of its members have become members of the Sadharan Brahmo Somaj. The establishment of this Somaj is a most important move, and it is earnestly to be hoped that its aims and objects may be realized.

"The little Brahmica Somaj at Barisal was going on very well till April last, when, unfortunately, on account of some disagreement among the Brahmos, it was split up into two branches. Both these branches are holding their sittings, but one of them, which has the sympathy of the majority of the Brahmos, is in a better condition than the other. The service of this branch is conducted by Mrs. Manorama Mozoomdar, the wife of Babu G. C. Mozoomdar, the minister of the Somaj. Mrs. Mozoomdar is a self-made lady, and her attainments in Bengali literature are of a pretty high order.

"It is useless now to say how your views and criticisms on the ascetic movements inaugurated by Babu K. C. Sen were received in India, for, from the demonstrations that the Kuch Behar marriage gave rise to, you have no doubt perceived that the majority of the Brahmos had little or no sympathy with the *Bairagya* and other irrational and mystic movements set on foot in the name of the Brahmo Somaj of India by Babu K. C. Sen. It appears to me that the want of sympathy of the educated classes for the Brahmo Somaj was, in some measure at least, owing to the mysticism and irrationalism latterly preached by Mr. K. C. Sen and his immediate followers. I very much regretted that the unreasonable ascetism and the isolation of piety from the intellectual and social life of man, that latterly found a place in the Brahmo Somaj, were such as could not be sympathized with by the general body of Brahmos. I very much wished for a return of the simple piety, the devotional zeal, and the rational mode of life of former days, and I therefore hailed with

very great delight the establishment of the Sadharan Brahmo Somaj, which promises, among other things, to banish all the erroneous and mischievous doctrines that were latterly inculcated by the B. S. of India. I wish it were possible to bring the latter under a proper organization instead of bringing on a schism; but that, from the conduct of its leaders, seems to have been impossible.

"The Female Improvement Association has, I am glad to report, recovered its position. In my last letter, I wrote to say that we were making fresh efforts for the better success of the Association, and I am now very glad to be able to write that our anticipations have been realized. Very nearly a hundred candidates applied for permission to undergo the examination, out of whom 76 appeared at it, and as many as 66 passed. We cannot say whether this success will be lasting, for we are financially very much embarrassed, and as long as the present high prices rule the market, we cannot hope to better our finances. Besides this financial difficulty, there is another reason, which is likely to tell on our numbers for the next two or three years. Seeing that the Government is now duly encouraging the education of girls, and that an association, called the Backergunge Improvement Society, which has recently been established in Calcutta by some of the ex-students of the Barisal School, has taken upon itself the same work, we have thought fit, considering that our primary object is to encourage the education of adults, to pass a rule excluding from our future examinations all girls below the age of twelve, who attend Schools or have facilities of doing so. Our numbers therefore are likely to fall off again, but we shall consider ourselves amply repaid, if we can manage to educate a fairly large number of grown up women."

Reports have been published, during the past year, of good work done and real progress made in the following towns:—Dacca, Darjeeling, Rampore Hat, Nowgong, Lahore, Multan, Ahmedabad, Bangalore. All this must be passed by; but I must give a few details relating to the improvement of women.

*Dacca.*—Mrs. Prasanna K. Ráy writes to me that the Dacca Brahmicas have opened a little prayer meeting among themselves, called the "Brahmica Sangmilan" (or Union) for religious and social improvement. (N.B.—It is evidently not a substitute, but a supplement, to the regular assembled worship of both sexes in the Mandir.) They meet every fortnight, when, besides prayer, religious discussions are held, and good and religious books are read and explained, the ladies taking this office by turns. Twenty-two ladies were present at the meeting last reported.

*Lahore.*—A correspondent of the *Brahmo Public Opinion* (Aug. 15, 1878) referring to the Barisal Brahmica Service conducted by Mrs. Manorama Mozoomdar, says:—

"Srimati (Mrs.) Agnihotri, the wife of the Minister of the Lahore Brahma Mandir, has also lately established a Brahmica Somaj here. She conducts Divine Service every Sunday morning in the Mandir, exclusively for the females of this place. But while in Barisal, Brahmos seem to take much interest in this new enterprise, here in Lahore the case is quite the reverse. Except two or three members, who regularly allow their wives to attend the Mandir, other members take little or no interest in this movement."

*Bangalore* (Southern India).—In the *Journal of the National Indian Association* for September, 1878, will be found an interesting account of the Female School established by two native officers of the 36th regiment of Madras Native Infantry, for the daughters of the regiment, in the year 1871. These officers are also the chief founders of the Bangalore Regimental Brahma Somaj, and it is very encouraging to hear that both their Somaj and their School have continued ever since, and are now in a prosperous state.

*Calcutta*.—Lastly, I append a brief report, just received from Calcutta, of the Ranga Mahila Vidyalaya, or Bengal Ladies' School, started by two of the leading protestors, but recently amalgamated with the Bethune School, which is supported by the Bengal Government. On this amalgamation, the Government grant to the private school necessarily lapsed, but the advantage to the school is in no way lessened thereby.

"This institution was started on the 1st June, 1876, with twelve girls. They were all girls taken from good and respectable families. In the course of six months, the number of the girls increased to 17, which was the highest number. For about one year the school was entirely supported by schooling fees and private subscriptions. In 1877 it received aid from the Suburban Municipality and the Bengal Government, each contributing Rs. 75. Mrs. Savill was the Lady Superintendent, one Miss Caw was the second mistress, and Mr. D. N. Ganguly was the Pandit. The first received Rs. 100, the second, Rs. 30, and the third, Rs. 40 a month. Miss Caw joined a Methodist School on a pay of Rs. 100, and was succeeded in the B. M. V. by Miss Reily. In the examination held by the Suburban Municipality of all the girls of different schools in the suburb in July, 1876, two girls received scholarships of Rs. 4, one of Rs. 3, and two of Rs. 2, and all of them stood at the top of the list in their respective subjects. In 1877, two girls were prepared for the University Entrance Examination, and three for the Minor and Intermediate Anglo-Vernacular Examination; but all of them were attacked with malarious fever which becomes prevalent in Ballygunge in the rainy season, and consequently could not go up to their respective examinations. Preparatory to the two girls appearing in the Entrance, they were examined by some of the University examiners, viz., Mr. Pope in Literature, Mr. Garret in Mathematics, Dr. Banerjee in History and Geography, and Pandit

Mohesh Nayaratna in the Vernacular. All the examiners were of opinion that the students would successfully pass the Entrance. In February last, Lady Lytton visited the school and pronounced herself highly satisfied with the management and conduct of the girls. The Director of Public Instruction in his report for the year 1876-77 made the following remarks :—

“ ‘ The Mirzapur School is maintained by Keshub Chunder Sen ; it is rather an adult female school than a Normal School, its object being similar to those of the Banga Mahila Vidyalaya at Ballygunge. The latter is, in every sense, the most advanced school in Bengal. It was formerly managed in Calcutta by Miss Akroyd, and lately revived by some Bengali gentlemen who desire to see their girls appearing at the University examinations and finishing their education at the new College for women at Cambridge. Mr. Garret found the first class, consisting of two pupils, up to the standard of the second class of Zillah School in Euclid and Algebra ; he considers that, as far as these subjects are concerned, there is no reason why they should not go up to the examination at the end of the year. The managers are applying for a large grant, and it is the first attempt to establish a higher English Boarding School for girls, such as Mr. C. B. Clarke advocated some years ago.’ ”

“ His Honor the Lieutenant-Governor, in his annual address at the distribution of prizes in the Bethune School, pronounced the B. M. V. as an excellent Institution. The girls were brought up as English girls. They were taught English and Bengali, music, darning, sewing, knitting, and other useful works. During the school hours the girls were made to speak English. Each one of them by turns became kitchen monitor, and had to keep the accounts of the school under the supervision of the lady superintendent. They learnt national music, both vocal and instrumental, under a native male teacher, female teachers of music not being available. The ages of the girls ranged from 8 to 25 in case of widows. The two pupils of the first class, Miss Sarala Das, and Miss Kadumbini Bose, were aged 16 and 18 respectively. The School was situated at Old Ballygunge Road, and was a revival of the Hindu Mahila Vidyalaya started by Miss Akroyd (now Mrs. Beveridge) and Mrs. (now Lady) Phear. Messrs. A. M. Bose and Durga Mohan Das [have] had to bear the greater portion of the expenses. It has been now amalgamated with the Bethune Girls' School. At the time of the amalgamation there were 14 girls on the rolls, but [only] 11 of them joined the Bethune School.”



## STATISTICAL TABLES.

### 1. LIST OF THE BRAHMO SOMAJES IN 1878.

N.B.—Those Somajes which possess either a temporary meeting-house or a permanent Mandir of their own are marked by a \*.

#### BENGAL.

No.	Name of Somaj.	Date of Foundation.	No.	Name of Somaj.	Date of Foundation.
1.	Adi Brahmo Somaj, Jorasanko* .....	1830	37.	Connagore .....	1863
2.	B. S. of Colootola .....	1856	38.	Dacca (Eastern Bengal Brahmo Somaj)* ..	1846
3.	" Shambasur .....	1863	39.	Darjeeling .....	1877
4.	" Sinduriapati ..	1865	40.	Dinajepore .....	1870
5.	B. S. of India, established Brahma Mandir, 86, Machubasur Road, opened* .....	1866	41.	Durbhanga .....	
6.	B. S. of Taltala .....	1869	42.	Faridpore* .....	1867
7.	" Sankaritola .....	1867	43.	Gopalpore .....	1878
8.	" Chunapukur ..	1868	44.	Gouria .....	1875
9.	" Simla .....	1869	45.	Gournagore .....	1860
10.	" Beniapur .....	1870	46.	Harinabhi .....	1869
11.	" Beniatola Lane (No. 45) (Protestant Brahmos) .....	1871	47.	Hasaribagh* .....	1867
12.	Chorebagan .....	1878	48.	Hooghly .....	1870
The first 12 are included in the City of Calcutta.			49.	Howrah .....	1864
13.	Bhowanipore,* 1. ....	1852	50.	Jhinadaha .....	1876
14.	" 2. ....	1874	51.	Julpigori (Northern Bengal Brahmo Somaj)	1870
15.	Bon-Hughly .....	1872	52.	Jungalbari* .....	1876
16.	Betra (Howrah district) 13 to 16, Suburbs of Calcutta.	1872	53.	Kakinia .....	1870
17.	Akna .....	1871	54.	Kaligacha .....	1867
18.	Bagachra .....	1864	55.	Kisoregunge* .....	1866
19.	Barahanagore* .....	1865	56.	Krishnagore* .....	1844
20.	Baripore* .....	1867	57.	Kuch Behar .....	1873
21.	Barisal* .....	1861	58.	Maldah .....	1877
22.	Beaula (Rajshaye)* ..	1859	59.	Malpara .....	1870
23.	Behala* .....	1853	60.	Moodially .....	1873
24.	Berhampore .....	1864	61.	Moonahigunge .....	1876
25.	Bhagulpore .....	1863	62.	Moorahedabad .....	1874
26.	Bogra* .....	1858	63.	Mymensingh* .....	1853
27.	Bolnhati .....	1857	64.	Noakhally* .....	1872
28.	Brahmanbaria* .....	1863	65.	Osmanpore .....	1870
29.	Burdwan* .....	1857	66.	Pachumba .....	1874
30.	Calna .....	1868	67.	Pirosepor .....	1878
31.	Chandernagore, 1* .....	1860	68.	Pubna .....	1867
32.	" 2 .....	1872	69.	Purnea .....	
33.	Chinsura* .....	1864	70.	Rampore Hat* .....	1874
34.	Chittagong* .....	1850	71.	Ranchi .....	1870
35.	Commilla .....	1854	72.	Rungpor .....	1864
36.	Coomerkhally .....	1848	73.	Santipore .....	1863
			74.	Selida .....	1867
			75.	Serajgunge* .....	1870
			76.	Serampore .....	1862
			77.	Shahapore .....	1866
			78.	Sultangacha .....	1863
			79.	Sylhet .....	1863
			80.	Syadpor .....	1878

No.	Name of Somaj.	Date of Foundation.	No.	Name of Somaj.	Date of Foundation.
<b>BEHAR.—</b>			<b>ODDH AND THE PANJAB.</b>		
81.	Monghyr (Behar B. S.)*	1866	106.	Lucknow (Ouddh B. S.)	1867
82.	Gya*	1867	107.	Lahore (Panjab B. S.)*	1863
83.	Jamalpoore*	1867	108.	Matihari.....	1875
84.	Patna (Bankipore) ....	1866	109.	Multan .....	1875
<b>ORISSA.—</b>			110.	Rawul Pindi .....	1867
85.	Balasore .....	1865	<b>WESTERN INDIA.</b>		
86.	Cuttack (Utkal B. S.) ..	1869	111.	Bombay (Prarthana Somaj)* .....	1867
<b>ASSAM.—</b>			112.	Ahmedabad* .....	1871
87.	Cachar .....	1870	113.	Kaira .....	1876
88.	Gowalpara .....	1870	114.	Puna* .....	1870
89.	Gowhatty* .....	1870	115.	Rajkote .....	1873
90.	Jamugiri .....	1878	116.	Ratnaghiry .....	1869
91.	Nowgong* .....	1870	117.	Surat .....	1875
92.	Shillong .....	1875	<b>SINDH.—</b>		
93.	Sibsagar .....	1866	118.	Hyderabad* .....	1869
94.	Tezpoore .....	1870	119.	Karachi .....	1869
<b>NORTH-WEST PROVINCES.</b>			<b>SOUTHERN INDIA.</b>		
95.	Allahabad, 1 .....	1864	120.	Bangalore, 1 .....	1867
96.	" 2 (Northern India Brahmo Somaj)*	1867	121.	" 2 .....	1870
97.	Agra (revived) .....	1876	122.	" 3 (Regimental B. S.) .....	1871
98.	Banda .....	1877	123.	Mangalore .....	1870
99.	Bareilly .....	1864	124.	Salem .....	1867
100.	Cawnpore .....	1865			
101.	Dehra Dhun .....	1867			
102.	Ghazipore* .....	1872			
103.	Gwalior .....	1872			
104.	Jabalpoore .....	1868			
105.	Simla-in-the-Hills ....				

## 2. BRAHMO MARRIAGE REGISTRARS IN 1878.

Under the Native Marriage Act (III of 1872).

City of Calcutta .... { NORENDRO NATH SEN, 11, Old Post Office Street.  
DURGA MOHUN DAS, 4, Strand, second floor.

Suburbs of Calcutta.... { BHUBAN MOHAN DAS.  
SASIPADA BANERJEE.

District of Hooghly.....SHIB CHUNDER DEB.  
" Backergunge.....JAGAT BANDHU LAHA.  
" Dacca .....GOBINDA CHUNDER DOSS.  
" Mymensingh.....ANANDA NATH GHOSE.  
" Julpigori .....CHANDI CHARAN SEN.  
" Assam .....JAGAT CHUNDER DOSS.

## 3. BRAHMO MARRIAGES IN 1877-8.

Date.	Place.	Name.	Age.	Condition or Parentage.	Caste.	Registration.
1877 Nov. 6	Dacca	Gupta, Kamini Kanta	22	Head Clerk in Judge's Court in Noakhally.	Vaidya	R.
		Mallik, Maha Lakshmi	14	Eldest d. of Prannath Mallik of Bagachra.	Brahmin	
1878 January.		Chunder, Kherode		Teacher in the College at Cuttack.		
		_____, _____				
Jan. 7	Bombay	Kelkar, Sadashive Pandurang	29	Manager of a mill at Sholapore.		Not Registered.
		_____, Durga Bai (Widow)	17	"A girl from up-country."		
April 4	Calcutta	Ghose, Bhuban Mohan	31		Kayastha	R.
		Bose, Jagat Lakshmi (Widow)	18		Ibid	
May 15	Calcutta	Chatterjee, Chunder Nath	28	Homœopathic practitioner at Gya.	Brahmin	R.
		_____, Mangala Sundari	20	A lady from Andul Murri, S. of Calcutta.		
June 8	Calcutta	Ray, Prasanna Kumar, D.Sc.	28	Assistant Professor in Dacca College.	Kayastha	R.
		Das, Sarala	16	Eldest d. of Durga Mohan Das, Pleader in High Court, Calcutta.	Vaidya	
Oct. 21	Calcutta	Chatterjee, Vishnu Charan (Widower)	26		Brahmin	
		Sirkar, Nitambini (Widow)	24		Kayastha	

# PERIODICALS UNDER BRAHMO MANAGEMENT IN 1878.

Place of Publication.	Name of Journal.	Language.	Period and Subject.	Editor or Proprietor.
Calcutta	Indian Mirror (Daily)	English	Daily general newspaper	Narendro Nath Sen and Krishna Bihari Sen, M.A.
"	<i>Ibid.</i> Sunday Edition	English	Weekly religious newspaper	Krishna Bihari Sen, M.A.
"	National Paper	English	Weekly general newspaper	Nobo Gopal Mitter.
"	Sulabh Samachar (Cheap News)	Bengali	Weekly social & educational do.	Indian Reform Association.
"	Samachak (Review)	Bengali	Weekly general newspaper	Dwarika Nath Ganguli.
"	Brahmo Public Opinion	English	Weekly religious, political, and educational newspaper	Organs of the Sadharan Brahmo Somaj.
"	Tattva Kaumudi (Moonlight of Knowledge)	Bengali	Fortnightly religious newspaper	
"	Dharma Tatva (Religious Knowledge)	Bengali	Fortnightly religious newspaper	Brahmo Somaj of India.
"	Tattvabodhini Patrika (Teacher of Knowledge)	Bengali	Monthly religious newspaper	Adi Brahmo Somaj.
"	Bharati (The Indian)	Bengali	Monthly general magazine	Dwijendra Nath Tagore.
"	Bamabodhini Patrika (Teacher of Women)	Bengali	Monthly magazine for the instruction of women	Umesh Chunder Dutt, B.A.
"	Paricharita (Hand-maiden)	Bengali & Eng.	Ditto, ditto	Indian Reform Association.
"	Balak Bandhu (Boys' Friend)	Bengali		
Baranagore	Bharat Sravijithi (Indian Workman)	Bengali	Monthly cheap journal	Sasipada Banerjee.
Harinabhi (24 Pargunnas)	Bharat Sangakarak (Indian Reformer)	Bengali	Weekly general newspaper	Umesh Chunder Dutt, B.A.
Dacca	The East	English	Weekly general newspaper	Kali Narayan Roy.
"	Dacca Prakash (or Publication)	Bengali	Weekly secular and religious newspaper	Gobind Chandra Roy.
"	Bangabandhu (Friend of Bengal)	Bengali	Fortnightly religious newspaper	Kailas Chunder Nandy.
Mymensingh	Bharat Mihir (Indian Sun)	Bengali	Weekly general newspaper	Anath Bandhu Guha, B.A.
Lahore	Brudiri-Hind (Indian Brother)	Urdu	Monthly religious magazine	Pandit Shiva Narain Agnihotri.
Bombay	Subodha Patrika (Good hood Thoughts)	English, Marathi, & Gujarati	Weekly cheap journal	Bombay Theistic Association.

### Editor's Table.

The following nine works, chiefly in Hindi, have been sent to me by their accomplished and philanthropic author, Babu Navina Chandra Rai (Nobin Chunder Roy), now in Government service at Agra, who has been one of the chief pillars of Brahmoism in the North of India for the last 15 years. (See Nos. I, pp. 37, 38, and II, pp. 11, 12, and 34, of the present series of *Year Books*.)

1. *Dharma Dipika*.—Religious Light. Lahore: 1863. A 12mo. tract, in nine sections, viz., God; the Human Soul; Religion; What is irreligion; Repentance; the Next World; Heaven; Hell; Emancipation (*mukti*).

2. *Brahma Dharmaks Prashnatta*.—Questions and Answers concerning Brahmoism, selected from the *Gyan Pradaini Patrika* (or Instructor). Lahore: 1863. (This *Instructor* was a Lahore Brahmo journal, edited by the author for some years.)

3. *Lakshmi Sarasvati Sangbad*.—Lahore: 1873. (Imaginary Conversations between Lakshmi, the Goddess of Wealth, and Sarasvati, the Goddess of Learning; a treatise for the instruction of the women of India.)

4. *Bhayanbichar*.—Considerations about Eating (i.e., as to whether different castes should eat with each other).

5. *Tattva Bodha*.—Knowledge of Truth. Calcutta: 1874. A Hindi pamphlet, in nine sections. (a) God. (b) The human soul. (c) The objects of life, and the means to be adopted for human improvement. (d) How to improve society in general. (e) The means to be adopted for the better attainment of learning. (Here the author, besides tracing the features of general and professional education for men, pleads that women should not only receive common education, but should be instructed in domestic economy, knitting, rearing of children, domestic medicine, good manners, songs and music.) (f) The means of attaining a livelihood. (g) Marriage. (Among other things, the author here discusses the objects of marriage; when people are fit to be married; consent of the parties; mutual knowledge of each other before marriage, &c.) (h) Acts of benevolence, or philanthropy. (i) How to use one's time.

6. *Upanishad Sar*.—Essence of the Upanishads. Calcutta: 1876. (Selections in Sanscrit from the Upanishads, with expositions of the texts in Hindi. (a) God: (b) Prayer: (c) Divine knowledge, and the results of Divine worship: (d) What becomes of those who do not pray: (e) How to pass through this life. (f) Miscellaneous.)

7. *Dharma Raksha Satik*.—Defence of the True Religion. Calcutta: 1877. (This is a large volume in Urdu, and is a rejoinder to a lecture entitled *Dharma Raksha* (Defence of Religion) by Pandit Sardha Ram, an orthodox Hindu.)

8. *Saddharam Sutram*, or Philosophy of True Religion. Bombay: Eagle Printing Press. 1878. A short Hindi pamphlet, in four sections. (a) The cardinal points of faith: (b) the different forms in which true religion is embodied, such as, love to God, regard for elders, affection to juniors and to equals, fraternity, &c.: (c) the created and the Creator: (d) the conduct of life, and its real use.

9. *Shabda Charan*. First Primer in Hindi.

The next two works are in Bengali.

*Nava Barshiki*.—The Bengal Year Book. Calcutta: 1877. (See No. II of the *Brahmo Year Book*, p. 35, for a short notice of this useful work.)

*Jiban Alekhyā*.—(The Picture of a Life.) A Short Memoir of Brahmamayi, the beloved wife of Durga Mohan Das. Calcutta: 1877. (A very interesting work, which I regret to be unable to review in detail this year. The memoir is written by a friend, and is preceded by a dedication in English, by Mr. Das,

"to the memory of her who was his devoted companion and constant support in all social difficulties, and warmest supporter and coadjutor in all attempts at social, religious, and domestic reformation."

The Position of our Somaj, its aims and objects, and a retrospect of the progress made by us during the last year. An Address read at the First Anniversary of the Kaira Prarthana Somaj [Guzerat], Sept. 24, 1877, by Chintaman Sakharam Chitnis. Ahmedabad: 1877.

The Saddarshana-Chintanika, or Studies in Indian Philosophy. Monthly Nos. from October, 1877, to August, 1878. Puna: Sadaashive Petha, House Municipal No. 641. (See *Year Book* for 1877, p.p. 36-7.)

The next six tracts have been sent to me by Babu Rajeswar Gupta, the minister of the Chittagong Brahmo Somaj; the first four are in Bengali, and the two others in English.

The Twentieth Anniversary of the Chittagong Brahmo Somaj. Calcutta: 1876.

*Bharat Saubhagya*.—India's Good Fortune, and the History of the Chittagong Brahmo Somaj. By Rajeswar Gupta, Head-master of the Chittagong Normal School. Calcutta: 1877.

*Brahma Kanya*.—The Daughter of God. Calcutta: 1877.

*Rup Sanatan*. Calcutta: 1877. (Story of Two Brothers, in the time of Chaitanya,—1485—1527 A.D.)

Sermons and Essays by a Missionary of the Brahmo Somaj of India. Calcutta: 1877.

God as Mother; A Sermon preached on the twenty-second Anniversary of the Chittagong Brahmo Somaj, Dec. 28, 1877. [By the same Missionary.] Calcutta: 6, College Square.

The Theistic Annual for 1878. Published on the occasion of the Forty-eighth Anniversary of the Brahmo Somaj. Edited by P. O. M. Bombay: 1878.—Contents: The Saints of Western India; On Belief in a Deity; The Idol of the Age; The Mystery of Pain; Literature of the Brahmo Somaj; Meditations; Prayers; Reports: Bengal, Guzerat, Panjab.

Hints showing the feasibility of constructing a Science of Religion. By Raj Narain Bose, President, Adi Somaj. Harinabhi, Bengal: 1878.

A Protest against Babu K. C. Sen's daughter's marriage. A compilation by Naba Kanta Chatterjee. Dacca: 16th Falgun, 1284 (Feb. 28, 1878).—(A selection of some of the most important articles and letters on the subject, chiefly from Bengali newspapers.)

*Bana-Kusum*.—Wild Flowers. Calcutta: 1877.—Wild Flowers; a second bunch. By Sitala Kanta Chatterjee. Calcutta: 1878. (Two little collections of Bengali poems.)

*Paricharika*.—The Handmaiden. Nos. 1 to 6. Calcutta: *Indian Mirror Press*. 1878. (A monthly magazine for Bengali women, to which some of them occasionally contribute. It is under the management of the Indian Reform Association.)

Report of the Proceedings of a Public Meeting on the Vernacular Press Act, held in the Town Hall [Calcutta], April 17, 1878. Calcutta: 1878.

Report of the Proceedings of the Second Public Meeting held in the Town Hall, September 6, 1878, in connection with the Vernacular Press Act. Calcutta: 1878.

La Langue et la Littérature Hindoustaniennes en 1877. Revue Annuelle par M. Garcin de Tassy. Paris: 1878.—Annual Review of the Hindustani Language and Literature.—(This will be the last of M. de Tassy's interesting Annual Reviews. He died at Paris on the 2nd of September, 1878, aged 84.)

Mannen van Beteekenis in onze dagen.—Keshub Chunder Sen, door Dr. M. A. N. Rovers. Haarlem: 1878.—A neatly-printed and genially-written memoir of Mr. Sen, with an excellent portrait. It was published early in this year. The author is a minister of the Reformed Dutch Church.

## GLOSSARY.

*Adesh*, command.

*Adi*, first, original.

*Anuathan*, a religious ceremony.

*Aeram*, a religious house.

*Bairagya*, asceticism; detachment.

*Bamabodhini*, woman-enlightening, from *bama*, woman, and *bodhini*, an enlightener.

*Bhakti*, loving faith in God. *Bhakta*, a devotee.

*Bharat*, India. *Bharatbarhia*, Indian.

*Brahma*, the Supreme.

*Brahma Dharma*, the religion of the One True God; Brahmoism, or Theism.

*Brahmo* (f) } a Theist.  
*Brahmo* (m) }

" *Somaj*, Theistic Church.

*Dharma*, religion; lit. the sacred Law.

*Ghat*, an earthen pitcher. When filled with holy water it is regarded as a sacred object.

*Mandir*, a temple or church.

*Mantra*, a verse or hymn; a mystical formula.

*Mofussil*, (noun) the provinces; (adj.) provincial.

*Patrika*, a periodical paper; lit. a document.

*Prarthana*, prayer.

*Prayaschitta*, expiation, penance, atonement. There are several forms of this ceremony, varying in severity and repulsiveness according to the offences (against Hinduism) to be expiated.

*Sabha*, an association.

*Sakabda*, the Bengali era of Salivahana, dating from the middle of April, A.D. 78.

*Sangat*, united. *Sangat Sabha*, an association for religious conversation.

*Sankirtan*, *San*, together, *kirtan*, praise: a peculiar kind of popular hymn, sung in chorus.

*Somaj*, society; an assembly, or church.

*Utsab*, a religious festival. *Maghotsab*, the anniversary festival of the Brahmo Somaj, held on the 11th of Magh, i.e., January 23.

*Vedi*, pulpit.

No. IV.

1879.

THE  
**BRAHMO YEAR-BOOK**

FOR 1879.

BRIEF RECORDS OF WORK AND LIFE

IN THE

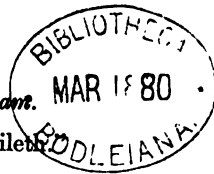
**THEISTIC CHURCHES OF INDIA.**

EDITED BY SOPHIA DOBSON COLLET.

---

*Brahma kripdhi kevalant.*

“God’s mercy alone availeth.”



---

**WILLIAMS AND NORGATE,**  
14, HENRIETTA STREET, COVENT GARDEN, LONDON ;  
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

---

1879.



PRINTED AT THE "MERCURY" PRESS,  
BEDFORD, ENGLAND.

## CONTENTS.

	PAGE.
PREFACE .. .. .	4
 BRAHMO MARRIAGES : THEIR HISTORY AND STATISTICS .. ..	 7
I. History of the Brahmo Marriage Movement .. ..	7
II. Register of Brahmo Marriages .. .. .	40
III. Summary of Results .. .. .	62
 RETROSPECT OF THE YEAR 1878-79 .. .. .	 68
1. <i>The Metropolitan Somajes</i> .. .. .	68
i. The Adi Brahmo Somaj .. .. .	68
ii. The Brahmo Somaj of India.. .. .	69
iii. The Sâdhâran Brahmo Somaj .. .. .	75
2. <i>The Provincial Somajes</i> .. .. .	84
3. <i>Current Brahmo Literature</i> .. .. .	85
i. The Brahmo Somaj of India.. .. .	85
ii. The Sâdhâran Brahmo Somaj .. .. .	85
iii. East Bengal .. .. .	89
iv. Northern India .. .. .	90
v. Western India .. .. .	91
vi. Southern India .. .. .	92
4. <i>Western Sympathy and Criticism</i> .. .. .	93
 STATISTICAL TABLES.. .. .	 97
I. List of the Brahmo Somajes in 1879 .. .. .	97
II. Periodicals under Brahmo Management in 1879 .. ..	100
III. Brahmo Marriage Registrars in 1879 .. .. .	101
 GLOSSARY .. .. .	 102

## P R E F A C E .

The earlier part of the present *Year-Book* is retrospective. Several recent circumstances have drawn the attention of many members and well-wishers of the Brahmo Somaj to the subject of Brahmo Marriage ; but the discussions thereupon have shown that some of the most important facts in the history of the marriage movement have been too often forgotten or overlooked ; while the statistics of Brahmo Marriage have never yet been collected and classified. To attempt an epitome of the whole subject seemed to me well worth while, and I have done the best I could to render it complete. In this Chapter I have included the narrative portions (revised and enlarged) of a tract which I published in October, 1871, entitled " Brahmo Marriages ; their past history and present position " (Strahan).

The unexpected length to which this chapter extended, and the additional delay caused by illness previous to its commencement, unfortunately left me very inadequate time in which to compile the Retrospect of the past Brahmo year, and this has prevented me from giving any full report of the Provincial Somajes, for which the past year has brought me a mass of interesting information. In the section on Current Brahmo Literature, however, I have told enough to show that East, West, North, and South, the Brahmos are alive and at work.

As to the state of things in Calcutta, the eddies of last year's agitation have not quite subsided, but the main issues have been greatly cleared by the natural course of a year's progress. The Sádharan Brahmo Somaj has taken more mature shape ; has commenced its new Prayer Hall, and issued a new Hymn Book, besides its Annual Report and its Almanack (full of Brahmo statistics). Some of its leading members have founded a new and already large Boys' School, a night school attached to it, and a Boarding Institution (already full) for the accommodation of students ; besides reviving the Young Men's Theistic Society, establishing weekly Sunday Services for the students, and promoting the establishment of a useful Association for Brahmica ladies which is already doing good work in several ways. All this is in Calcutta alone. In the provinces, the missionaries of the Sádharan Brahmo Somaj have worked most actively and devotedly, and have been everywhere received with cordiality by Brahmos of all parties, as well as by very many outsiders.

All this good work has been achieved by the orderly co-operation of many persons, labouring each in his or her vocation for the general commonweal.

On the other hand, the tendency of that small section of the Brahmo Somaj which still holds by Mr. Sen, has been more and more towards the consolidation of a spiritual autocracy. In epitomizing the proceedings of the Brahmo Somaj of India, I have selected them exclusively from its own organs, so as to avoid any uncertainty as to the mere facts. Whatever startling assertions made elsewhere concerning Mr. Sen's recent course may or may not be ultimately established as true, the statements in this *Year-Book* cannot be gainsaid, for they have all been published by himself or by his closest co-adjutors. These are the things which they themselves wish us to approve and believe. And when we find Mr. Sen on the very Anniversary Day of the whole Brahmo Somaj, saying, before a large audience—"I am not as ordinary men are—I say this deliberately;" "The Lord said I was to have . . . perennial and perpetual inspiration from heaven"—and "men should remember that to protest against the cause which I uphold, is to protest against the dispensations of God Almighty"—and when we find that this view forms the fundamental background of nearly all the most characteristic proceedings of the Brahmo Somaj of India for the last eighteen months, we can scarcely doubt that Mr. Sen claims an abnormal kind of spiritual authority. And when we find it asserted of him and his immediate followers that they "have entered upon a new sphere of spiritual activity which threatens to revolutionize the whole Church,"—a sphere in which they can hold "spirited dialogue" and "sustained conversation with Heaven's King,"—and when the published specimens of that conversation are sometimes so irreverent and puerile, sometimes so vindictive and narrow, as to bear the most unquestionable witness against their supposed heavenly nature;—when we see all this, we cannot but sorrowfully recognize that deification of blind impulse, unchecked by any opposing force, either in the mind of the individual himself or in the action of those around him, which has proved the ruin of so many religious reformers.

In short, the division of last year has enabled the two incompatible parties in the Bengal section of the Brahmo Somaj to develop freely, each according to its nature. The one has advanced towards Autocracy, the other towards a Commonwealth. That Commonwealth is founded on the normal principles of Progressive Brahmoism, and cherishes all its noble traditions. Its members are not brilliant writers, nor sensational lecturers; they have as yet taken no conspicuous place in the eyes of the European public, which often doubts whether the Brahmo Somaj has not altogether collapsed. But they are steadily going on with their work, independently of praise, nobly living or faithfully dying, sowing the seeds which shall

surely spring up for the future welfare of India. Let us take leave of these brave workers, whose energy and devotedness have thus really saved their Church, with the inspiring words in which Matthew Arnold salutes the true "helpers and friends of mankind" in periods of modern revival :—

" Ye move through the ranks, recall  
The stragglers, refresh the outworn,  
Praise, re-inspire the brave !  
Order, courage, return ;  
Eyes rekindling, and prayers,  
Follow your steps as ye go.  
Ye fill up the gaps in our files,  
Strengthen the wavering line,  
Stablish, continue our march,  
On, to the bound of the waste,  
On, to the City of God ! "

S. D. C.

33, Hamilton Road, Highbury, London.  
November, 1879.

## BRAHMO MARRIAGES :

### THEIR HISTORY AND STATISTICS.

#### I. History of the Brahmo Marriage Movement.

One of the most important features in the history of the Brahmo Somaj is the modifying influence which has been exerted by the Brahmic Faith upon the institution of marriage. It was not until the Somaj had entered its fourth decade that this influence began to work; but the progress made during the last eighteen years has been so considerable as to have left its mark upon Indian legislation, and to have introduced a new factor among the regenerating forces of India. The present season, when the Brahmo Somaj is just completing its first half-century (January 1830-1880), is a suitable time for reviewing this portion of its career, which is well worthy of study, and is, as yet, but imperfectly known to the general public.

During the first thirty years of its existence, the Brahmo Somaj had never practically rebelled against the idolatrous observances included in the usual Hindu rites performed in connection with birth, marriage, and death. But on the 26th of July, 1861, the first step was at length taken, and the first non-idolatrous marriage among the Brahmos was celebrated under the auspices of Babu Debendra Náth Tágore (then their chief leader), when uniting his second daughter to Babu H. N. Mukerji, in the presence of nearly 200 fellow-believers. The Bengali pamphlet which Mr Tágore issued shortly afterwards, narrating the details of the ceremony, was translated into English and published in Charles Dickens's magazine, *All the Year Round*, for April 5, 1862. As it shows the original position from which the whole movement started, and is in itself a very interesting document, it is here (with permission) reprinted in full, together with the following (abridged) introduction from the English translator, and a few of his explanatory foot-notes.

---

“In theory, the Brahmos have repudiated the Hindu idolatry; but they have as yet done little towards the reformation of social institutions. The recent marriage, to which we have just alluded, is the first attempt in that direction.

“Among the Hindus, marriages are celebrated with various idle ceremonies. The idols are worshipped; gifts are made to Brahmins, while the processions, fireworks, and beating of tom-toms, give to the Hindu nuptials a character of barbarism. Of late years, a fashion has grown up of employing European bands of music on these occasions; but as this Western music is combined with the

bagpipes and tom-toms of the East, the effect is certainly not improved. None of these barbarous accompaniments marked the recent Brahmo marriage celebrated at Calcutta. It was performed quietly, and with solemnity, in the presence of a number of Hindu gentlemen, who had received the benefit of education at the English schools and colleges of our Eastern metropolis.

On Friday, the 12th of Śrāban last (26th July), the marriage of Hemendra Nāth Mukerji with the daughter of Babu Debendra Nāth Tāgore was solemnized with great éclat. This is the first occasion on which a marriage in Bengal has been conducted according to the religion of the Brahmos. It gives us pleasure to state that nearly two hundred Brahmos met for the due performance of the ceremony.

The friends of the bride, the bridegroom, and his companions, having assembled in the hall appointed for the ceremony, Babu Debendra Nāth Tāgore came in after ten p.m., and took his seat, the bridegroom being seated in front of him. He thus began the preliminary invocation.

"Om! \* As the auspicious presentation of a virgin is to be made, say ye, that the day is good!"

[The priests answered,] "Om! The day is good! Om! The day is good! Om! The day is good!"

"Om! On this proper and auspicious ceremony of the presentation of a virgin, say ye, Increase!"

"Om! Increase!" (Thrice repeated.)

"Om! On this proper and auspicious ceremony of the presentation of a virgin, say ye, Success!"

"Om! Success!" (Thrice.)

Then the father of the bride, having taken 'arghya,'† or a present of flowers sprinkled with particles of sandal-wood, said:

"Om! Arghyam (thrice) accept."

[The bridegroom.] "Om! Arghyam I accept."

"Om! Madhuparka‡ (or a present of honey and curds) (thrice) accept."

"Om! Madhuparka I accept."

"Om! This ring (thrice) accept."

"Om! This ring I accept."§

Then followed a presentation of clothes and ornaments.

The "reception" of the bridegroom having been thus performed, he was conducted to the inner apartment of the house, in order to be present at certain ceremonies then performed by female friends and relatives. He afterwards returned, and sat on the carpet appointed for him. The bride also was brought and seated in front of him. The priests took their seats on a high stool in front of the father of the bride; and divine service began by the chanting of a hymn. All became silent. The noise of men was hushed. The sound of the good name of God only was heard.

"Om! THAT|| is truth!"

"Om! Repeated reverence to Him, the Being Divine, who is in fire, who is in water, who is in plants and trees, and who pervadeth all the world.

\* Om is the mystical Sanskrit word signifying the Creator, Preserver, and Destroyer of the Universe.

+ It is an ancient custom among the Hindus to make such presents to the guests, as a mark of respect.

‡ Among the ancient Hindus, whenever an extraordinary guest arrived in a house, the first duty of the host was to give him water to wash his feet; then arghya and madhuparka were given. The last of these was probably a kind of lunch. Up to the present day this is the order in which worship is offered to the idols.

§ This and some other parts of the pamphlet are in Sanskrit.

|| Meaning God.

"Om! God is true, wise, and infinite. He is the blissful, the immortal, the manifest, all-good, all-peace, and without a second.

"Om! God is omnipresent, pure, bodiless, exempt from all disease, nerveless, immaculate, impervious to unholiness, all-seeing, mind-regulating, above all, and self-existent. He it is that ever dispenseth their respective requisites to His creatures. By Him were created life, mind, all the senses, sky, air, light, water, and the all-containing earth. It is through awe of Him that fire flameth; it is through awe of Him that the sun shineth; it is through awe of Him that clouds, winds, and, fifthly, death have their course.

"Om! Salutation be to Thee, who art the Being true, and the cause of the world! Salutation be to Thee, the all-intelligent, and the support of all worlds! Salutation be to Thee, who art without a second, and the bestower of salvation! Salutation be to the supreme, the all-pervading, and the everlasting! Thou only art the protector, Thou only art the adorable, Thou only art the supporter of the world, and the self-manifested! Thou only art the creator, the preserver, and the destroyer of the universe! Thou only art the excellent, the immutable of purpose! Thou art He whom fearful objects fear, whom dreadful objects dread, the asylum of beings, and the purifier of purifiers! Thou alone art the governor of all exalted dignities in the earth, the most excellent of excellent objects, and the preserver of preservers! We contemplate Thee; we adore Thee; we salute Thee, who beholdest the world! We take refuge with Thee, who art the true, the one, the dwelling-place of all, the self-dependent, the governor, and the ark of the ocean of the world.

"Om! Those who speak of God, say: From whom creatures receive being, through whom, after receiving being, they subsist, and whom they at last depart unto and enter, desire to know Him: He is God. From Him, the blissful, do these creatures receive being; through Him, the blissful, they, after receiving being, subsist; and Him, who is blissful, they at last depart unto and enter. Knowing the blissful nature of God, whom speech and thought fail to apprehend, no one feareth anything. He is the cause of happiness. Obtaining Him, who is the cause of happiness, one becometh happy. Who would have lived, who would have moved, if in all space, He, the blissful, were not? It is He that maketh happy. When in this invisible, incorporeal, undefinable, and abodeless Being, a person attaineth a place, with fearlessness, he becometh devoid of fear. Knowing Him, the blissful, whom speech and thought fail to apprehend, no one ever feareth. This Being is the best destination of creatures; this their best prosperity; this their best world to live in; this their best happiness. Of the happiness of this Being, other beings but scanty portions enjoy.

"Om! peace, peace be to all!

"Blessed be God! Om!"\*

"O Holy Spirit! The stream of Thy mercy is ever flowing over us, and Thou hast devised various means to lead us to the path of righteousness. Thou art the giver of all good and salvation. Thou art our happiness and peace. Thou art the Life of our lives, and our everlasting friend. Turn our whole love towards Thyself, and encourage us to do that which is pleasing and acceptable to Thee, that we may in all conditions and at all times magnify Thy glories. Let this truth be ever present in our minds that Thou art the aim of our lives; and enable us to perform all our worldly duties, while constantly

\* I am informed by Mr. Satyendra Náth Tagore that the above portion of the service, together with the short final prayer ("He, the one and formless"), are chiefly taken from the Upanishads, except the paragraph beginning "Om! Salutation be to Thee," which is taken from the "Mahānirvāna Tantra." Nearly all of this portion (except the paragraph beginning, "Om! Those who speak of God") may be found in the "Formulae of Worship," given in a little English tract entitled "A Brief History of the Calcutta Brahmo Samaj," Calcutta, 1868.—Ed. *Year-Book*.



fixing our eye on Thy essential Truth. O Lord! vouchsafe unto us such power and mind that we may present to Thee our lives, our hearts, and our all, and that we may employ our whole energies to perform works which are acceptable to Thee."

Immediately after the above service, the father of the bride, holding the right hands of the bridegroom and bride, said to the former :

"This bride I give to thee."

The bridegroom said, "I accept her."

Then the father of the bride said, "Om ! THAT is Truth. To-day, being the month of Śrāban, the sun having entered the sign of Cancer, the fifth lunar day of the dark fortnight, I, Debendra Nāth Sarmā, of the race of Sāndilya, in order that it may be acceptable to God, give this modest virgin, Sukumāri Devi, adorned with clothes and ornaments, and enjoying health, the daughter of Debendra Nāth, of the race of Sāndilya, and of the line of Sāndilya, Āsita, and Devala, the granddaughter of Dwārka Nāth, of the race of, &c., the great-granddaughter of Rāmlochun, of the race of, &c., to THEE, Hemendra Nāth, of the race of Bharadwāj, of the line of Bharadwāj, Āngiras, and Bārhuspatya, the son of Rājāram, of the race of, &c., the grandson of Kāsināth, of the race of, &c., the great-grandson of Rāmsundar, of the race of, &c."

The bridegroom said, "Amen !"

The father of the bride said, "Om ! THAT is Truth ! To-day, being the month, &c. (as before), in order to complete this auspicious presentation of a virgin, I, Debendra Nāth, give thee, Hemendra Nāth, this gold coin as a parting gift."

The son-in-law said, "Amen !"

Then the bridegroom and the bride looked on each other. The father seated his daughter on the right side of the bridegroom, and having tied the usual connubial knot with the corners of their garments, placed her on her husband's left side.

The minister then addressed the pair thus :

"To-day, by the grace of God, who is good, you are bound by the chain of marriage. Hitherto you have each singly walked in the way of life, having self-improvement in view : now, this relationship places in your hands a very important charge. To-day, you are taking the first step in the world of social life. Advance with care. The ways of the world are difficult ; the temptations many ; its risks and dangers are waiting for you. Beware ! Do not forget the Giver of all happiness, when you enjoy prosperity. Wholly depending upon Truth, seek to improve and gladden each other. Consider all the duties of the household as duties we owe to God, and constantly bear in mind the great lesson which the Brahmo religion teaches, viz. : "A householder should be pious and devoted to the pursuit of divine knowledge ; whatever work he doeth, he should do it unto God." Whatever you have, resign to Him, and He will save you from sickness, sorrow, fears, dangers, sins, and pain.

"Hemendra Nāth ! Your constant endeavour should be to do good to your wife. To-day, God has given you a very responsible charge. Restrain your passions, and be of good behaviour. In all conditions of life, be of a calm spirit. You will try to preserve and improve the soul of your wife as much as your own. Strive to keep her in the path of righteousness by precepts and example, that she may follow you in the way of improvement and felicity.

"Sukumāri Devi ! Always try to do that which is good for your husband. Depend with all your heart on him, and whatever injunction he gives for your good, obey him. Behave yourself well. Be not extravagant and quarrelsome. Try always to keep your mind, words, and actions pure. Cheerfully and well perform the household duties. Let God be your aim in everything. Try always to help your husband, and to elevate your own soul.

"May the gracious God prosper you both, and make you the possessors of that inheritance, where there is joy everlasting!"

"Om! He, the one and formless, knowing the necessities of His creatures, dispenseth, through His manifold power, many an object they desire. He it is that pervadeth the world from the beginning to the end. Let Him engage us in salutary thoughts."

"Om! One only without a second!"

The married pair bowed in reverence to God with fervent spirit; and the guests present were honoured with flower-garlands, sprinkled with particles of sandal-wood.

This ritual was again used in 1862, at the marriage of Mr. Tagore's third son, the above service being then reprinted in full in the *Indian Mirror*. In 1863 occurred the marriages of Mr. Tagore's fourth son and third daughter, no doubt with the same ritual. But in 1864 two more Brahmo marriages were celebrated, in which some slight modernizations of the service were introduced, and the second of these marriages was a daring innovation upon the rules of Hindu caste and precedent. It was on the 2nd of August, 1864, that Parvati Charan Gupta, of the Vaidya caste, a law student of Presidency College, Calcutta, was married "to an accomplished widow girl of a different caste, fourteen years old, brought up at the Native Girls' School belonging to the Free Church of Scotland. About fifty persons who formed the bridal party dined promiscuously on the occasion without any scruples about caste,"—including "some Brahmo ladies of respectable families," who "took an active part in the nuptial proceedings."

This was more than Debendra Nāth Tagore could sanction. Although a spiritual and high-minded man, he was yet essentially conservative in temperament; and when Keshub Chunder Sen pushed the crusade against caste to the point of encouraging this intermarriage, Debendra Nāth's confidence in his young colleague was greatly shaken, and the differences which had been gradually widening between them (on similar questions) soon became too great to be bridged over. The following year (1865) saw an open secession of the "progressive Brahmos" from the parent Somaj; and in November, 1866, they organized themselves into a separate body entitled the "Brahmo Somaj of India." In the following month, another intermarriage was celebrated with a greatly improved ritual. On this occasion, we read, "all of those absurd orthodox ceremonies which had been observed in some of the early Brahmo marriages were entirely dispensed with." The clause of the service in which the bride's father gave her away was thus modified from the form previously quoted:

"In the presence of the all-witnessing God, I *make over the charge of my daughter*, Srimati Rāj Lakshmi Maitra, to the hands of the grandson of &c., the son of &c., the

God-fearing Brahmo, Sriman Prasanna Kumár Sen, *the beloved of my daughter*. Let him accept this charge."

"The bridegroom said:—'In the holy presence of the all-witnessing God, I accept the charge of . . . Srimati Ráj Lakshmi Maitra.'"

Then came the following unprecedented clauses. The officiating minister thus interrogated the bridegroom and bride:—

"(To the Bridegroom.) 'Sriman Prasanna Kumár! have you resolved to accept Srimati Ráj Lakshmi Maitra as your wife?'

"*The Bridegroom*.—'I have resolved.'

"(To the Bride.) 'Srimati Ráj Lakshmi Maitra! have you resolved to accept Sriman Prasanna Kumár Sen as your husband?'

"*The Bride*.—'I have resolved.'"

The marriage then concluded with the following independent declarations by the respective parties:—

"*The Bridegroom*.—'Making the holy God my witness, *I unite myself with thee* in the sacred bonds of wedlock. In prosperity and in adversity, in happiness and in sorrow, in health and in sickness, I will endeavour, all my life, to promote thy welfare. In righteousness, in wealth, and in enjoyment, I will make thee my partner. May thy heart be mine, and may my heart be thine; and may God be my helper in fulfilling conjugal duties.'

"*The Bride*.—'Making the holy God my witness, *I unite myself with thee* in the sacred bonds of wedlock. In prosperity and in adversity, in happiness and in sorrow, in health and in sickness, I will endeavour, all my life, to promote thy welfare. May God be my helper in fulfilling conjugal duties.'"

(It may be here observed that at a Brahmo marriage celebrated in 1871 at Lucknow, a still more improved version of this ceremony was used. The third sentence of the bridegroom's declaration was transferred to the bride's father, as follows:—

"'In righteousness, in wealth, and in enjoyment, *thou shalt not overlook the interests of thy wife*.'

"*The Bridegroom*.—'I shall not.'"

The concluding sentences of the bridegroom's declaration were also enlarged as follows, and were repeated by both parties:—

"'May my heart be thine, and thy heart be mine, and may the hearts of both of us be God's.' [Then, joining in common prayer:] 'O God, in the fulfilment of the duties of married life, be Thou our help.'"

More intermarriages followed, in spite of opposition. What sort of opposition Hindu society is wont to display in these matters may be guessed from the following episode, condensed by Miss

Carpenter from letters received by her in 1868 from Babu Sasipada Bānerji, who was at that time minister of the Barāhanagar Brahmo Somaj.

"In the spring of 1868 his letters contain a narrative of what eventually proved a very important event. A widowed 'cousin sister,' with her widowed daughter, about 15 years of age, both Brāhman ladies, came to reside in Barāhanagar. They had been living with a relative in comparative freedom in East Bengal, but were now compelled to submit to all the restrictions imposed by native customs. Our friend and his wife were moved with compassion, and, limited as was their income, offered them a home. The united family rejoiced, and Mr. Bānerji, in his Sunday services, publicly offered the gratified expression of his heart to the Giver of all good. On his return, what was his dismay to find that a band of ruffians had entered his house, and in spite of protestations and entreaties had dragged the unfortunate ladies into the street, where they were lying on the ground exposed to the public gaze, with dishevelled hair. They were conveyed away by the family, and subsequently sent to Benares, in the hope of preventing a marriage which had been arranged for the younger lady with a native gentleman of lower caste. Our reformer was nothing daunted, but availing himself of the leisure afforded by Hindu holidays, went to Benares, found the ladies, brought them back, and for safety took them to a house in Calcutta. He then made arrangements for the marriage into which the young widow was desirous of entering; but when all the guests were invited, on the eve of the day appointed, the owner of the house refused the use of it; it was not until after much delay and expense that a house was obtained, where, according to the simple Brahmo marriage rites, the couple was united with mutual consent in the presence of a large concourse of both English and natives, a crowd surrounding the house."

But popular disfavour was by no means the only difficulty which the Brahmos had to encounter in the path of marriage reform. It had long been surmised that the omission of idolatrous rites placed the legality of Brahmo marriages in very great doubt. The subject was definitely taken up at a general business meeting of the Brahmo Somaj of India in October 1867, when it was resolved—(1) That the Secretary should be appointed *ex officio* Registrar, to register all Brahmo marriages (the form of such marriages to be also briefly recorded); and (2) That steps should be taken to ascertain "whether the laws relating to Hindu marriages apply to Brahmo marriages as well. If not, what are the best means for the legalization of Brahmo marriages?"\* In consequence of this, application was made to Mr. T. H. Cowie, Advocate-General of India, and a case was submitted for his judgment. "Mr Cowie replied in effect, that the Brahmo marriages not having been celebrated with Hindu or Mahometan rites of orthodox regularity, and not conforming to the procedure prescribed by any law, or to the usages of any recognized religion, were invalid, and the offspring of them were accordingly illegitimate."† Thereupon another general meeting was held (on the 5th of July, 1868), at which it was resolved to memorialize Government for the legalization of Brahmo marriages, a course in which the Calcutta members of the Brahmo Somaj of India were

\* *Indian Mirror*, Nov. 1, 1867.

† Speech by Sir H. S. Maine in Supplement to the *Gazette of India*, Sept. 19, 1868.

heartily supported by abundant communications from the other Brahmo Somajes of Bengal and the North-Western Provinces, and the Prārthanā Somaj of Bombay. Acting as the acknowledged representative of the "Brahmo Somaj of India," Keshub Chunder Sen, therefore, (who was not only its virtual leader, but its official Secretary) applied to Government for the desired relief. Sir H. Sumner Maine, then the legal member of the Legislative Council, entered very thoroughly into the nature of the difficulty ; and although the plan by which he attempted to meet it failed to succeed at that time, it had a great effect in breaking the crust of orthodox Hindu thought on the subject, and thus prepared the way for success at a later period. His masterly speeches in the Council on this Bill explain so lucidly the state of the case, that I cannot do better than epitomize their chief points. After stating that "it was not the policy of the Queen's Government to refuse the power of marriage to any of Her Majesty's subjects," and adding that "he doubted whether even orthodox Hindus would wish to deny to the Brahmos a privilege fully enjoyed by Santhals and Gonds," he proceeded to justify the peculiar principle of the Bill. When legislating on matters of religion in India, he admitted that, as a general rule, "considering the unknown depths of native feeling on these subjects, it was better not to generalize beyond the immediate necessity." But in the present case, after much conversation with Mr. Sen, Sir H. S. Maine "had convinced himself that the creed of the Brahmos lacked stability. The process by which the sect was formed might be increasing in activity, but there seemed also to be [a] growing disinclination to accept any set of common tenets. It would be difficult for legal purposes to define a Brahmo, and if no definition were given, there might shortly be petitions for relief by persons who were in the same legal position as the present applicants, but who declared that they could not conscientiously call themselves Brahmos. Hence the Bill had been drawn with some degree of generality. . . . It would be in substance a Civil Marriage Bill, having, however, the peculiarity, that the persons availing themselves of the new power must not be Christians (to whom a special system of marriage registration applied), and must expressly object to be married with the rites of any one of the recognized Native religions. With religious ceremonial it would not be concerned. The Brahmos could add to the requirements of the law whatever ritual they preferred, and the result would be that, as in several European countries, there would be first a civil and afterwards a religious marriage." \*

It is, of course, obvious that in a country like India, where every civil right and social custom is based upon long-established

\* Supplement to the *Gazette of India*, Sept. 19, 1868.

forms of religion, such a principle as this would at first sight appear a wholly inadmissible novelty, and would probably arouse the suspicion that the British Government meditated a dangerous interference with the native religions. On the other hand, if we are to maintain justice as between man and man in secular affairs, can it be rightly called an undue interference to protect men from being deprived of their civil rights for purely religious offences? Sir H. S. Maine showed that such protection to native Indians had been already accepted as a principle by our Legislature, and that this Marriage Bill was only "the last of a series of steps which have all been taken in the same direction."

"Owing to the language of certain statutes and charters respecting the jurisdiction of the Indian Courts, the law of their religion became the law applicable to litigants. . . . It would appear that, about forty years ago, some alarm was excited by the contention that any act which excluded a man from his religious communion entailed the forfeiture of his civil rights."

Provision was made to remedy this injustice (in sect. 9 of Regulation VII of 1832), but the language of the provision was somewhat cumbrous and perplexed; and, moreover, it only applied to Bengal. A clearer and fuller expression was therefore given to the same principle in the following terms (Act XXI of 1850):—

"So much of any law or usage now in force within the territories subject to the Government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as law in the Courts of the East India Company, and in the Courts established by Royal Charter within the said territories."

"That," continued Sir H. S. Maine, "is the *Lex loci* Act of Lord Dalhousie's Government, which is still the charter of religious liberty in India. I myself do not entertain a particle of doubt, and I venture to think that no member of the Council who has read the discussion which preceded the enactment will doubt, that it was the intention of the framers of that Act to make it complete, and to relieve from all civil disabilities all dissidents from native religions. It was meant to condone all offences against religious rule, whether they were acts of omission or of commission. But probably from mistake, probably from attending too exclusively to the immediate question before them which affected only the first generation of dissidents, they left standing the greatest of all disabilities, the disability to contract a lawful marriage. It is incredible to me that, except by an oversight, they should have expressly provided

for the protection of the right of inheritance, but should have omitted to provide for the right of contracting marriage, without which inheritance cannot arise."

Sir H. S. Maine then pointed out to how vast a number of Hindu sects this invalidity of marriage really extends. "Are the marriages of the Sikhs celebrated with orthodox regularity? And, if they are, where does orthodoxy begin and where does it end? The Sikh religion, in itself a modern religion, has a tendency to throw off sub-sects which adopt considerable novelties of doctrine and practice. And, in fact, it would seem that the same process goes on all over India, and even in provinces little affected by education, and by the indirect influence of Christianity. The immobility of native religions, no doubt, exists, but it exists within shifting limits, and there is much more formation of new creeds and practices than *prima facie* appears. Now, to all these new religious communities the legal doctrine of the Advocate-General applies." \*

But it was in vain that Sir H. S. Maine demonstrated the need of a Civil Marriage Act to protect the scattered religious minorities of India. The compact Hindu majorities were too strong for him. As the characteristic declaration to be made by the parties marrying under this Bill was only negative,† it was evident that it might be made by other than professed dissidents, and thus many marriages might be legally ratified in disregard of caste rules by persons who still desired to retain their position in Hindu society, and to share in all its advantages and observances. At such a prospect, all the instincts of Hinduism were aroused. Remonstrances poured in from all sides against the Bill. The British Indian Association, representing the zemindars or native landowners, sent in a petition "which was in fact a petition against Act XXI. of 1850, and which in effect claimed that the majority of the members of any religious community should have absolute power to compel the minority to follow all received ceremonial." ‡ Orthodox politicians applied to the Pandits of Benares, who produced an array of the ancient precedents that should guide the conduct of "every right-thinking man."§ Bombay sent up hostile memorials, not only from the Hindus, but also from the Parsis, who seemed to be almost as fearful of innovations as the caste-bound heathens around them. ||

\* Supplement to the *Gazette of India*, Dec. 5, 1868.

† "I do not profess the Christian religion, and I object to be married in accordance with the rites of the Hindu, Muhammadan, Buddhist, Parsi, or Jewish religion.—*Calcutta Gazette*, October 7, 1868.

‡ Supplement to the *Gazette of India*, Dec. 5, 1868.

§ See the minute recorded by the Hon. Mahārājā Sir Dirg-Bijoy Singh, Bahadur, K.C.S.I., reprinted in the *Hindoo Patriot*, Dec. 6, 1869.

|| "Many of the opponents of the Bill (the Parsis especially) urge that it will have an injurious and scandalous effect by allowing their young men to contract legal marriage with prostitutes or others with whom their present marriage laws and customs prevent the solemnization of marriage." In this way it was thought, a man might be able "to pass off as Parsi a wife and children whose admission to the Parsi temples is now impossible." Minute of Mr. Shaw Stewart, reprinted in the *Hindoo Patriot* of Dec. 6, 1869.

Evidently, the Bill could not be carried in a form which aroused such universal opposition.

At the same time it was clear that a large proportion of this hostility depended on the purely negative character of the declaration required under the Bill, and would only apply to Brahmo marriages so far as this,—that orthodox parents could not be expected to like such unions. When, however, idolatry and caste were discarded on principle, and a new moral stand-point was introduced, the marriages thence resulting would not be of the clandestine or disreputable character anticipated by Hindu and Parsi orthodoxy, and would have their own strong claim to a legal status. This was admitted by reasonable opponents, as, for instance, by Mr Shaw Stewart (one of the Select Committee appointed to consider the Bill) in his otherwise adverse minute on the subject, in these words:—"I readily admit that it is right to make it possible for natives of this country who do not profess Christianity to be married without going through the rites prescribed by any of the religions enumerated in the Bill; but I think this can be done without entailing on the communities who profess these religions, the injury that the petitioners describe." \*

Sir H. S. Maine had given the Select Committee two months in which to prepare their report, but more than two years elapsed before that result was accomplished (on the 27th of March, 1871). Meanwhile those Brahmos whose courage kept pace with their faith, went on marrying and giving in marriage, without waiting for the law. The ritual used on these occasions varied more or less according to the wishes of the parties concerned. On one occasion a form of declaration is recorded which does not appear again, but is worth noting. It was made at a wedding at Bombay, in August, 1870, of which the following interesting report is given in the *Indian Mirror* of Sept. 9, 1870.

"We are exceedingly glad to notice that a Brahmo Marriage has been recently celebrated in Bombay with due solemnity by some members of the Prarthana Somaj. Mr. Vásudeva Bábaji Nowrangay, a merchant of Bombay, has married a young widow lady, Krishna Báí by name, according to the rites of the Brahmo Somaj. The bridegroom, a Concani Brahman of Ratnaghiri, who is about forty years of age, is a thoroughly enlightened gentleman, of considerable strength of character and firmness of principle. Some years ago he visited England, and is since living in excommunication. He is one of the most zealous members of the Prarthana Somaj, and has also chosen to enter into the membership of the Brahmo Somaj of India. The marriage was solemnized by Mr. Bhikoba Lakshman, Minister of the Prarthana Somaj, in the presence of Dr. Atmarám Pandurang and other respectable witnesses. We make no apology in subjoining the declarations of the bridegroom and the bride.

*Translation of a Marathi Agreement written in the Devanágri Character.*

BRIDEGROOM'S AGREEMENT.—I, the Bridegroom, Vásudeva Nowrangay, son of Bábaji Nowrangay, grandson of Jivaji Nowrangay and great-grandson of \* \* \* remembering truth in the presence of the Supreme Being, who

\* *Hindoo Patriot*, Dec. 6, 1869.



is (my) witness, and in the presence of Bhikoba Lakshman Chawan, who is officiating at the ceremony, and in the presence of the assembly here assembled, solemnly affirm that with a composure of mind, of my own free will and accord, I accept in marriage, which is performed according to Brahmo faith, the hand of Krishna Bâi, daughter of Pândurang Bhat Baput, grand-daughter of Trimbuk Bhat Baput, and now widow of the late Sakharam Bhat Josi. With the obligation of a husband I shall protect and maintain her, as I am in duty bound, and shall faithfully and guilelessly live with her alone till the end of life. Should we get children, I shall behave towards them with the love of a father. May our exceedingly kind Father the Supreme Being give me strength so to act. The lunar date, the 13th of Shrawan Wadya Shakay 1792, the name of the year being Pramode. The 24th August of the Christian year 1870. Wednesday, Bombay.

Attestations.

Signature,

(In English) Âtmaram Pândurang.

VÂSUDĒVA BÂRÂJÎ NOWRANGAY.

(In Marathi Modi Character)

Moro Withal Walwakar (my own handwriting).

(In Devanâgri Character)

Bhikoba Lakshman Chawan.

The "bride's agreement" is substantially identical with the foregoing, only differing therefrom by the omission of the clause—"I shall protect and maintain her as I am in duty bound," and by the addition, after the promise of parental love to children, of the clause "I shall make no default in this." The bride's signature is given thus :—"Krishna Bâi (*the mark of a bangle is made by her own hand. The handwriting is of Bhikoba Lakshman Chawan.*)". The bridegroom's three witnesses append their attestations to this, as to the previous declaration.

In the following year (1871) a Brahmo marriage was celebrated at Lucknow, and another at Madras. Meanwhile the Marriage Bill had been fully criticized by all parties, and had been considered by the various Local Governments to which it had been referred. The verdict of the Select Committee was as follows :—"It is the unanimous opinion of the Local Governments that the Bill as introduced should not be passed. They all, on the other hand, agree that the Bill would be unobjectionable if confined to the Brahmo Somaj, for whose benefit it was originally designed. We have, accordingly, narrowed its operation to the members of that sect. . . . We recommend that the Bill thus altered be passed." \*

The Bill thus modified (by Mr. Fitzjames Stephen, Sir H. S. Maine's successor in the Legislative Council) was entitled "The Brahmo Marriage Act." Its main provisions were contained in Sect. II., and were as follows :—

"Sect II. Every marriage between members of the said sect shall be valid—

"(1.) If it is solemnized in the presence of the Registrar hereinafter mentioned, and of at least three credible

\* *Indian Mirror*, April 3, 1871.

witnesses, in whose hearing each of the parties makes the following declaration :—

- “ ‘I, A. B., am a member of the Brahmo Somaj.’
- “ ‘I, A. B., declare, in the presence of Almighty God, that I take thee, C. D., to be my lawful wedded wife [or husband],’ or words to that effect.
- “ (2.) If the parties are unmarried.
- “ (3.) If the husband has completed his age of 18 years, and the wife has completed her age of 14 years.
- “ (4.) If the parties are not related to each other in any of the degrees of consanguinity or affinity prohibited by the custom which would have regulated marriages between them if this Act had not been passed ; and
- “ (5.) If, in case the wife has not completed her age of 18 years, the consent of her father or guardian has previously been given to the marriage.
- “ *Explanation.*—A widower and a widow shall be deemed to be ‘unmarried’ within the meaning of this section.”

Sect. VIII declares bigamy to be a penal offence in any person married under this Act ; and Sect. IX legalizes all past Brahmo marriages, “ if solemnized in the presence of at least three witnesses ; and if the conditions specified in Sect. II, clauses 2, 4, and 5, were complied with in the case of such marriage.”

Thus narrowed to the special requirements of the only native sect which possessed sufficient moral enthusiasm to demand it, the Marriage Bill might have been deemed safe from further opposition. But “ at doomsday in the afternoon,” or rather on the morning of the day (March 31) on which the Bill was to have been made law, a deputation waited upon Mr Stephen, requesting further delay,—a deputation, not from any of the ancient orthodoxies of India, but, strange to say, from the Conservative Brahmos, whose venerable leader had originally taken the first steps for the purification of Brahmo marriage. But whatever may have been his original impressions as to the legality of that innovation (which he certainly appears to have doubted at one time), he never sympathized in the efforts made by the younger Somaj to obtain Government relief. The Adi (or original) Brahmo Somaj of Calcutta, of which he was, in 1871, still the head, sent up a memorial in November, 1868, against Sir H. S. Maine’s Bill, and have from the first steadily opposed the movement. This opposition culminated in a memorial presented to Mr. Stephen at Simla, early in July, three months after he had granted their prayer for delay,—a memorial said to be signed by two thousand Brahmos, and professing on their behalf “ deep concern and not a little alarm at the introduction of the Bill.” Mr. Stephen was considerably perplexed by this counter-move. The previous memorial of the Adi Brahmo Somaj (presented

in November, 1868), was included among the various petitions and reports duly considered by the Select Committee on the Native Marriage Bill. But Mr. Stephen, who succeeded Sir H. S. Maine in 1870, happened not to see that paper, and was unacquainted with the internal history of the Brahmo Somaj. He was, therefore, naturally surprised to meet with such determined opposition from a portion of the body whom he had supposed to be wholly united in their desire for the Bill. Considering himself "bound to get, if possible, to the bottom of the matter," he postponed further dealings with the Bill till the return of the Government to Calcutta, "when the representatives of the two opposite sections of the Brahmo sect might be confronted, and the real objects and wishes of each be ascertained." This proposed confronting of the two parties did not, however, take place, as they had, in the interim, expressed their views with sufficient fulness through the press and platform. The general position of the Adi Brahmos was very ably presented in a statement written especially for English readers, and published in the *Friend of India* for August 12 and 19, 1871. As it is essential to the comprehension of the history of Brahmoism in general and of the marriage movement in particular, that the Conservatives' position should be clearly understood, I give their statement here, only omitting a few less important paragraphs.

"The Brahmos, notwithstanding that they have renounced certain opinions and practices which they look upon as superstitious, and which are in no way essential portions of the Hindu religion, have always been recognized and treated even by the most orthodox Hindus as undoubted members of the Hindu community. The founder of the Brahmo Somaj, the late Rājā Rān Mohun Roy, had in view, in establishing it, the restoration of the primitive monotheistic faith of the Hindu nation. With this object in view, he had texts and passages inculcating Theistic doctrines read by learned pandits, from the Hindu Shāstras, at every meeting of the Somaj. The present leader of the Brahmo Somaj, Babu Debendra Nāth Tagore, in giving to the Somaj its present organization, and by publishing the book called the *Brahma Dharma*, has also maintained its essentially Hindu features. The ritual of the Brahmo Somaj is based on Hindu rites and ceremonies, and the Brahmos have all along respected and observed Hindu social customs and institutions, except where they militate against their religious belief. In the celebration of marriage, the Brahmos follow, in the main, the rites and ceremonies prescribed by the Hindu Shāstras, save and except such as they deem to be objectionable on the ground of their being idolatrous, or founded upon superstitious notions; and in place of those superstitious ceremonies they have introduced hymns and prayers in accordance with the spirit of the *Brahma Dharma*, calculated to impart religious sanction to the matrimonial union. This reformed Hindu marriage ritual has been adopted by the Brahmos for years, and several marriages have been solemnized in accordance with this form.

"The Adi Brahmo Somaj was pursuing this line of action and was making steady progress in its work of reforming the Hindu community without separating themselves from it, and thereby converting themselves into an isolated body, when a breach took place between Babu Keshub Chunder Sen and his friends, and the other members of the Brahmo Somaj, and the former seceded from the Somaj and formed themselves into a separate and independent body. The petition, therefore, which Babu Keshub

Chunder Sen has presented to His Excellency the Viceroy and Governor General of India in Council, for having a law legalizing Brahma Marriage, was not a petition on behalf of the whole Brahma community, nor has Babu Keshub Chunder Sen been authorized by that community at large to appear before His Excellency, as their representative, for the purpose of making any representation on the subject.

"The Marriage Bill, as it now stands, having been framed at the instance of such a party, whose course of reformatory action is quite distinct from that of the Adi Somaj, cannot be expected to harmonize with its views and principles and cannot but jeopardize its best interests. How such interests are jeopardized is shown below:—

"*First.*—It will deprive the unidolatrous form of marriage prescribed by the Adi Somaj of its Hindu aspect by imposing a civil form of marriage quite inconsistent with its religious spirit, and ordaining a system of registration which is quite inconsonant to Hindu usages and customs.

"*Secondly.*—The Adi Brahma Somaj considers its form of marriage to be equally as valid as those observed by some heterodox Hindu sects, such as the Sikhs of the Panjáb, and the Jains of the North-West, and more valid than the forms of marriage observed by other sects, such as the Chaitanya Vaishnavas of Bengal, the Kukas of the Panjáb, the Sadhs of Furruckabad, and the Coorgs of the Madras Presidency; which forms differ more widely from the orthodox form than that of the Adi Brahma Somaj. The law, instead of redressing, will tend to aggravate the grievances of the members of the Brahma Somaj, inasmuch as in consequence of the doubt thrown by its preamble upon the validity of the marriages hitherto celebrated by them, a member of the Somaj when marrying will in future be compelled either on the one hand to conform to the practices and observances which he not only considers in no way essential to a valid Hindu marriage but to which he conscientiously objects as superstitious and idolatrous, or, on the other hand, by observing the form of marriage prescribed in the Bill, to expose himself to the risk of being cast out of the pale of Hindu society.

"*Thirdly.*—As the preamble of the Bill mentions the name of the whole Brahma Somaj, people will be apt to confound the Adi Somaj Brahmans with those of the so-called Somaj of India, and mistake the future proceedings with respect to marriage of the one party for those of the other, who have adopted a form of marriage revolting to the feelings of the Hindu community. This will naturally check the course of healthy and spontaneous reformation, which it is the aim of the Adi Somaj to bring about. The Hindu community does not hold the Adi Brahma Somaj form of marriage to be repugnant to Hindu usages and feelings.

"*Fourthly.*—As law in every case determines the status of society, the present Bill being denominated the Brahma Marriage Bill determines that the Brahmans as a body are distinct from the general body of Hindus, whereas in fact the Brahmans now form an integral portion of that community. The law therefore if passed will disassociate the former from the latter—a contingency to be highly dreaded, as it will injure the cause of religious reformation in India."

[Aug. 12, 1871.]

\* \* \* "We suggested amendments in Mr. Maine's bill, because it was of a general character, but since Mr. Stephen's bill is a special one intended solely for the Brahmans, we have opposed it *in toto*.

"We said in our former petition, as we say now, that no law on the subject is required for the *Brahmos*.

"If a general bill be introduced by Mr. Stephen, avoiding the defects of Mr. Maine's, neither we nor we believe the orthodox Hindu community at large will offer any opposition to the measure."

[Aug. 19, 1871.]

Now on analyzing this exposition, it will be found to combine

three elements which need to be considered separately, viz., (1) the peculiar view of Brahmoism entertained by the Adi Brahmos, (2) the relations in which they suppose themselves to stand to the orthodox Hindus, and (3) the effect which Mr. Stephen's bill might have in disturbing those relations, or otherwise diminishing rights or privileges previously enjoyed. With respect to the first point, no one questioned the right of the Adi Somaj to pursue its own ideals in its own way. It was on the second point that the main controversy turned. Was it true that "the Hindu community does not hold the Adi Brahmo Somaj form of marriage to be repugnant to Hindu usages and feelings?" To test this assertion, the Brahmo Somaj of India referred the matter to four leading Pandits of Calcutta, "the highest authorities in Bengal in matters of Hindu law, as being the referees of the High Court." As this is one of the most critical points of the whole subject, it is worth while to give the circular letter sent out, and one of the replies. I select that by the well-known Pandit Ishwar Chandra Vidyāsagar, which is more full than the others, but all the four replies are to the same effect.

"TO THE HIGHLY RESPECTED

SRIJUKTA BHĀRAT CHANDRA SIROMANI,

" TĀRĀ NĀTH TARKARĀCHASPATI,

" ISHWAR CHANDRA VIDYĀSĀGAR,

" MAHESH CHANDRA NAYĀTARATNA.

" With due respect we pray as follows :—

" For some years past a new form of marriage ceremony has been introduced among the Brahmos, and some marriages have already been celebrated in accordance with it. There has lately arisen some discussion as to whether the said form is valid in the opinion of Hindu society ; some say it is, others say it is not. You are surely best able to decide this point, and your opinion supported by the authority of the Hindu scripture must be accepted and respected by the public. We therefore humbly pray that you will oblige us by giving proper replies to the following questions :—

" 1. Are Brahmo marriages, in your opinion, valid and legal if solemnized according to one or other of the two forms herewith forwarded ? [observed by the Adi Brahmo Somaj and the Brahmo Somaj of India respectively.]

" 2. Are those marriages valid according to Hindu law, in which *Nandī Srāddha*, *Kusandika*, and *Saptapadi*, or any of these, are omitted ?

" 3. What are those essential rites in the marriage ceremony prevalent among the Brāhmins and Sudras, without which marriages would be invalid ?

" 4. In the *Kālī Yuga*, or present age, are intermarriages valid and legal, according to the Hindu religion ?

" BRAHMO SOMAJ OF INDIA, }  
Calcutta, 26th Śrāban, 1793." }

REPLY OF PANDIT ISHWAR CHANDRA VIDYĀSĀGAR.

" 1. No marriage solemnized according to the two forms prevalent among the Brahmos can be reckoned valid or legal according to the Hindu Shāstras.

" 2. According to the injunctions of the Hindu Shāstras the whole ceremonial from *Nandimukh Srāddha* to *Saptapadigaman* constitutes marriage.

Marriage begins with the former, it is completed in the latter. If *Nandimukh Sridhha* be not performed in consequence of inability or inadvertence, marriage may in some measure be valid, but marriage without *Kusandika* can never be valid or legal.

"3. No part of the nuptial ceremony which prevails among the Bráhmans and Sudras can be discarded.

"4. Intermarriages are of two kinds—*Anulom* and *Pratilom*. If Bráhmans and other superior castes marry the girls of Khetrias and other inferior castes, such marriages belong to the former class; if Sudras and other castes marry the girls of Bráhmans and other superior castes, such marriages belong to the latter class. According to the Hindu Shástras, *Anulom* intermarriage was accepted as valid and legal in ancient times. This nuptial custom has fallen into desuetude in the *Káli Yuga*, and is therefore not valid or legal. *Pratilom* intermarriage was not valid or legal in ancient times, nor is it in the *Káli Yuga*.  
"ISHWAR CHANDRA SARMÁ." \*

Shortly afterwards, the opinion of the Calcutta Pandits was confirmed by the Pandits of Nabadwip (Nuddea), "the Oxford of Bengal," in three short letters signed respectively by two groups of four and one of three names, sent in reply to the inquiry of the Brahmo Somaj of India. One of these letters will sufficiently represent them all. †

"Marriages solemnized according to either of the above forms cannot in our opinion be valid or legal. This will be evident from the testimony borne by the Shástras in the texts sent herewith."

A few weeks later, the chief authorities of the "Holy City" of Benares added their verdict, under somewhat curious circumstances. On the 26th of September, 1871, at the house of Babu Haris Chandra, a leading resident of Benares, a meeting was held, attended by a large number of orthodox Pandits, a representative of the Calcutta Adi Somaj, Pandit Ánanda Chandra Vidyábagish, being also present with two other Bengali Pandits. The question at issue was put to the assembled *savans* by the host, Babu Haris Chandra, and, after much discussion, the Adi Somaj representative taking the leading part, it was agreed with only two dissenting voices, "1st, that the system of marriage as now in vogue among the Brahmos is illegal and invalid in every way, according to Hindu law and shasters." (The two dissenters were the two Bengalis who came with Pandit A. C. Vidyábagish, "but they did not go so far as to declare Brahmo marriage valid and legal, but only held that it was incomplete.") "2ndly. That as intermarriage is prohibited by shasters in the present age, such marriage as observed by the Brahmos is invalid and illegal." Such is the report of an eye-witness ("Spectator") in the *Indian Mirror* of Sept. 30, 1871, supplemented (in the *Mirror* of Oct. 9) by a translation of the declaration signed by the Pandits, followed by thirty-nine names, including two Professors at the Benares College, and the Court Pandit of the Rájá of Benares. "Spectator's" account was also confirmed (in the *Mirror* of Oct. 14) by Babu Haris Chandra

\* *Indian Mirror*, Sept. 1, 1871.

† *Ibid*, Sept. 13, 1871.

himself, who in a subsequent letter to the *Indu Prakāsh* (see the *Mirror* of Oct. 28) added this notable statement:—"The meeting at my house was not held at the instance of any Brahmo. It was entirely a Hindu movement to check the so-called Brahmos in their unfair attempts."

Meanwhile the *National Paper*, the organ of the Adi Somaj, had announced (early in October) that the Adi Somaj had secured the votes of "thirty leading Pandits of Benares" on its own side of the question at issue; and it soon appeared that a declaration by some Pandits had really been signed to that effect. Much excitement was produced in the orthodox Hindu camp by this heretical act, and the Pandits charged with the offence of signing the declaration "were called upon to appear before a special meeting of the *Dharma Sabha* [or Religious Association] held at the Rájá's palace for the purpose, and to give a full explanation of their conduct. They one and all confessed that they had been imposed upon, and that the real truth was suppressed when the matter was referred to them for opinion." From the official report of the proceedings sent to the *Mirror*, that journal (Oct. 28, 1871) gave the following conclusive extracts, in Bengali as well as in English:—

"Not one single Pandit at Benares recognizes the validity of Brahmo marriage."

"Those who do not respect the authority of the Vedas, whether they be new Brahmos or Adi Brahmos, are both looked upon as 'fallen' [*patita*, degraded] by the followers of the religion of the Vedas."

After this complete ventilation of the whole subject, surely no doubt can remain that Brahmo marriages are unrecognized by Hindu law, and disapproved by Hindu Society. Nor has this disapproval been confined to theory alone. Even those Adi Brahmos who had married their children according to the most conservative ritual were put beyond the pale of their respective castes. Babu Debendra Náth Tágore himself belongs to a previously excommunicated family, and so far is he from being "regarded as an undoubted member of the Hindu community," that it was for dining at his house that Babu K. C. Sen and his wife were outcasted and banished from home in 1862. \*

It remains to consider the third point in the Adi Somaj statement given above. How did the Adi Somaj marriages stand in relation to British law, and how would that relation be affected by Mr. Stephen's Bill? Would those persons who married with the Adi Somaj ritual only, whether before or after the passing of the Bill, be in a worse position because the marriages of "progressive Brahmos" would be legalized? The Adi Brahmos assumed that

\* The story was told at the time in the *Indian Mirror* of May 15, 1862.

such would be the case, and a certain amount of vagueness in the preamble to the Bill really left this an open question. This was a genuine grievance, and the *Indian Mirror* itself pressed the simple remedy, first suggested in the Adi Somaj memorial of 1868, and afterwards carried out by Mr. Stephen in Sect. 19 of the Act as finally passed:—"Nothing in this Act contained shall affect the validity of any marriage not solemnized under its provisions; nor shall this Act be deemed directly or indirectly to affect the validity of any mode of contracting marriage; but if the validity of any such mode shall hereafter come into question before any court, such question shall be decided as if this Act had not been passed."

I have taken up the statement issued by the Adi Somaj for the English public as a representative one, because it gives the Conservatives' case in a clear and compendious form; but their memorials sent up to Government in 1868 and 1871 contained other objections also, some of which were of considerable importance. A Committee of the Brahmo Somaj of India drew up a careful synopsis of the whole controversy which was presented to Government at the end of November 1871. This was never (I believe) published, but as it is both concise and comprehensive, it is here given in full from a printed copy, sent to me at the time,—one single liberty being taken in the reprint, viz., the re-arrangement in alphabetical order of the names of those places from which petitions were sent in favour of the Marriage Bill.

STATEMENT OF THE BRAHMO SOMAJ OF INDIA IN REPLY TO THE  
OBJECTIONS ADVANCED AGAINST THE BRAHMO MARRIAGE BILL.

1. That the major portion of the Brahmo community do not feel the necessity of such an enactment, and are opposed to any legislative interference in the matter.

1. It will appear from the subjoined list that of nearly sixty-five Brahmo Somajes in India, fifty-three have supported the Bill, while only three have up to the present moment opposed it.

BENGAL.

FOR THE BILL.

Brahmo Somaj of India	Faridpur
Baráhanagar	Gournagar
Baripur	Gowálpára (Assam)
Barisál	Gowhátti (Assam)
Boália	Gya
Bhágalpur	Harinábhi
Bogra	Házáribágh
Bráhmañbárá	Howrá
Bardwan	Káligacha
Cáchár	Kálighat
Chinsurá	Kushtá
Chittagong	Kissoregunge
Coomárákháli	Krishnagar
Connagar	Jámálpur
Cuttack	Mymensingh
Dacca	Monghyr



Nowgong (Assam)  
Osmanpur  
Pátná  
Rájmehal

Silaidaha  
Sibeágar  
Sylhet

N. W. PROVINCES.	CENTRAL PROVINCES.—
Ágrá.	Jábalpur.
Alláhábád Branch of	THE PANJAB.—Láhore,
the B. S. of India.	Rawul Pindi.
Bareilly.	MADRAS.—Southern
Cawnpur.	India B. S.
Dehrá Dhun.	Bangálora.
Tundlá.	Mangálora.
ODDH.—Lucknow.	BOMBAY.—Práthaná
	Somaj.

#### AGAINST THE BILL.

Calcutta Ádi Somáj ; Berhampur ; Alláhábád.

As regards the parties who have married according to the rites of the Brahmo Somaj, the majority of them are anxious to have their marriages legalized. Out of thirty-nine Brahmos who have so married, only ten seem to deny the necessity of a legislative enactment; of these ten, seven belong to the family of the leader of the opposition movement.

2. That the Bill is aggressive inasmuch as it invalidates all marriages between Brahmos unless solemnized according to the provision of the Bill, although such marriages may be conformable to the Hindu scriptures.

2. The Bill is entirely of a permissive character. It seeks to legalize marriages between Brahmos "when solemnized in accordance with the provisions of this Act," but it does not say that such marriages would be illegal if otherwise solemnized. Should however, the word, "when" appear to the Legislature to be ambiguous, the Preamble may be thus worded :—

"Whereas marriages between members of the sect called the Brahmo Somaj are held to be illegal unless solemnized in accordance with the rites of some religion recognized by law, it is expedient to legalize such marriages when solemnized in accordance with the provisions of this Act; It is hereby enacted as follows :—"

3. That the operation of the law will tend to separate the Brahmos from the Hindu community of whom they form an integral part.

3. It is a well-known fact that Brahmos are excluded from the Hindu community directly they take the bold step of marrying according to Brahmo rites. It is owing to this reason that so few Brahmo marriages have taken place. Even those who have married according to the rites of the conservative school have been excommunicated.

4. That legislative interference is not needed in regard to the reformation of social customs.

4. The history of social reformation in India shows that the interposition of the Legislature has always been sought and obtained by Native reformers in spite of the opposition of the overwhelming majority of the orthodox Hindu community. The Act for the suppression of Suttee and the Hindu Widows' Re-marriage Act are instances in point.

5. That there are many Hindu sects whose marriages though not strictly conformable to the orthodox rites enjoined by the Shāstras, have in course of time been accepted as valid, and that the same principle applies to the Brahmos.

6. That the Bill prescribes a civil form of marriage and wholly dispenses with religious rites.

7. That the age prescribed in the Bill for contracting marriage is not conformable to the usages of the country, and that the marriageable age of Native girls is below 14 years.

8. That the word "Brahmo" is vague and indefinite.

9. That the Bill is unnecessary, because the Brahmos in celebrating their marriages discard only those Hindu ceremonies which are idolatrous and which are not essential to a valid Hindu marriage. Brahmo marriages retain all that is essential to Hindu marriage, and are therefore valid both (a) in the eye of the law and (b) in the opinion of the Hindu community.

5. The principle contended for does not apply to Brahmo marriages. The plea of custom cannot be urged in favor of social innovations which date only ten years back. The late Advocate General, Mr. T. H. Cowie, says:—"The adoption of a particular form of marriage by the members of the Brahmo Somaj would in the legal sense be no more a *custom* than their adoption of a particular religious creed."

6. The Bill does not compel the Brahmos to dispense with the religious nuptial rites observed by them, which in their estimation are essential to the sanctity of marriage. Its effect will be that the Brahmos while continuing to observe their present marital ceremony will superadd to it the civil form of registration prescribed in the Bill. In places where the Registrar calls at the place of marriage, the religious and civil forms may be simultaneously observed.

7. The object of those who pray for the Bill is to reform the usages of the country. In the opinion of the leading medical authorities in India, who were consulted on the subject, the age at which Native girls ought to marry is 16. According to some, 14 is the minimum marriageable age.

8. It is not more difficult to define a Brahmo than to define a Hindu for legal purposes; yet public opinion has attached to each word a significance which can hardly be mistaken. It is only by a profession of belief in certain fundamental doctrines that a Hindu, Buddhist, Mahomedan, Christian or Brahmo may be distinguished.

9. (a) That Brahmo marriages are legally invalid and entail civil disabilities on the parties marrying and their descendants, and that a special enactment is necessary, will appear from the following opinion of the late Advocate General:—

"In the absence of special enactment a marriage between two members of a new religious community such as the Brahmo Somaj not celebrated in accordance with the provision of any of the Marriage Acts in force in India, nor with those required by Hindu Law would, I apprehend, be invalid.

"It follows that in the present state of the law such marriages as last adverted to are not binding on the parties and that the (so called) wife would have no legal redress if deserted by her husband, nor would the offspring of such unions be legitimate or have any rights of succession."

(b) According to the leading Pandits in Calcutta, Benares, and Nuddea, to whom the

subject was referred for opinion, Brahma marriages are inconsonant with the Shāstras and likewise with Hindu usages, inasmuch as they lack the essential ceremonies which constitute Hindu marriage. The two ceremonies which in their opinion are essential to the validity of Hindu marriage are *Kusandika* and *Saptapadi*. Both these have been discarded by the Brahmos. It is also held essential by the said Pandits that the parties marrying should be members of the same caste, intermarriages being strictly forbidden in the *Kali Yuga* or present age. But the Brahmos cannot submit to the restrictions of caste in regard to marriage, since they have no faith in caste distinctions as prescribed by Hinduism; and already 14 (out of 39) marriages among the Brahmos have been contracted between members of different castes.

10. That the passing of the proposed law will lead to complications in regard to questions of succession and inheritance.

10. The complications apprehended may be easily avoided by extending to the parties marrying under the proposed law the Indian Succession Act (Act X of 1865) which is clearly applicable to them. The above Act exempts from its operation only Hindus, Mahomedans and Buddhists. But the term Hindu does not include the Brahmos, who deny the authority of the Vedas, are opposed to every form of Brahmanical religion, and being eclectics admit proselytes from Hindus, Mahomedans, Christians and other religious sects. This is tacitly admitted by the opponents of the Bill who, in stating the objection under consideration in their memorial to the Legislature, instance the case of a Hindu convert to Brahmoism marrying the daughter of a Native Christian or Mahomedan girl who has become a Brahma. Under the authority vested by Section 332 of the above Act in the Governor-General of India in Council, he may make it applicable to the Brahmos, who are not Hindus according to the meaning of the Act, by inserting a clause to that effect in the present Bill.

A few points in the above, not previously touched, require further detail.

1. The proper marriageable age for Indian girls.—On this subject the conservative Brahmos were not much in advance of the usual Hindu custom of child-marriage; but among the Progressives, the standard of opinion had been slowly rising for some years previous to 1871. No doubt it was then very far from being established or uniform, but the progress made was clearly visible, as was shown by the unusually late ages (for India) of some Brahma brides, and by the disapprobation freely expressed when the contrary had been the case. In April 1871, Mr Sen, as President of the Indian Reform Association, addressed a circular to some distinguished medical men

in India (chiefly in Calcutta) requesting their opinion on the subject. Their replies, some of which were very full and instructive, varied as to the earliest age advised for marriage, but all, whether Hindu, Mahomedan, Brahmo, or Christian, unanimously agreed in condemning the prevalent custom of premature unions. The following table will show the opinions given by the twelve medical men on this important point, as published in their letters in the Annual Report of the Indian Reform Association for 1870-71.

	Minimum Marriageable Age.	Proper Age.
Dr. Chunder Coomár Dey .....	14	
Dr. Charles .....	14	
Babu Nobin Krishna Bose (of Khandva) .....	15	.... 18
Dr. A. V. White (Bombay) .....	15 or 16	18
Dr. Mahendra Lál Sircár .....	16	
Tumiz Khan, Bahadur .....	16	
Dr. Norman Chevers .....	16	.... 18
Dr. D. B. Smith .....	16	.... 18 or 19
Dr. Ewart .....	16	.... 18 or 19
Dr. Fayrer .....	16	.... 18 or 20
Dr. S. G. Chuckerbutty .....	16	.... 21
Átmarám Pándurang, Ésq. (Bombay) ..	20	

The practical result of this investigation was thus epitomized in a speech of Mr. Sen's at the Calcutta Town Hall, on September 30, 1871.

"The medical authorities in Calcutta unanimously declare that sixteen is the minimum marriageable age of girls in this country. Dr. Charles makes a valuable suggestion; he holds that fourteen, being the commencement of adolescence, may for the present be regarded as the minimum age at which Native girls may be allowed to marry, and may serve as a starting-point for reform in this direction. In conformity with his suggestion and the opinions given by the other referees, we have come to the conclusion that, for the present at least, it would be expedient to follow the provision in the Bill which makes fourteen the minimum marriageable age of girls in this country, leaving it in the hands of time to develop this reform slowly and gradually into maturity and fulness."

2. The relative numbers in the two sections of the Brahmo Somaj, and (3) the propriety of applying the designation of *Brahmo Marriage Bill* to a measure only desired by the younger section of the body.

The statistics given in the 1st clause of the "Statement" of the Brahmo Somaj of India are fairly conclusive as to the relative numbers of the two sections. Twenty-nine Progressive-Brahmo marriages, and petitions from fifty-three Somajes, on the one hand, —and ten Adi-Somaj marriages (seven being in one leading family), and petitions from three Somajes on the other hand,—leave no doubt that the majority of Brahmos really desired the Bill. But its mere title of "*Brahmo Marriage Bill*," the application of which

to the measure so greatly disturbed the Adi Somaj, was a point for which the Progressives did not at all contend. Their representatives freely resigned it: "it is not the designation we care for, we want the substance." The Bill might be called by any name, so far as they were concerned.

Such was the state of affairs when the Indian Government, having returned to Calcutta for the winter, again took up the Marriage Bill. In the mean time, nearly all the facts epitomized above had been set before the public in a clear and popular form at a public meeting held in the Calcutta Town Hall, Sept. 30, 1871, Mr. Sen being in the chair. The proceedings opened with the delivery of a lecture on "The Marriage Law in India," by Babu Norendro Nath Sen, which presented a comprehensive view of the whole subject, showing into what a chaos of usages, legal and illegal, natural and unnatural, the marriage customs of India had drifted, and the urgent need of reconstructing them on civilized and lawful bases. That this need had already been felt by intelligent natives themselves, was shown by the lecturer's account of some remarkable petitions sent up to Government in 1856, when the Hindu Widows' Re-marriage Act was under discussion. These petitions, some of which were numerous and influentially signed, prayed for divers reforms in the marriage laws of a very comprehensive character, including not only the re-marriage of widows, but the abolition of polygamy and other matrimonial abuses, and the introduction of a system of marriage registration. These petitions were in no way connected with the Brahmo Somaj or with any special religious body; they aimed at keeping clear of any interference with existing religions, and were in many cases supported by Hindu Pandits, while Rajas and orthodox citizens took a leading part in the matter. This episode has probably dropped out of the memory of the general public, but its testimony to the development of the Indian mind and conscience is too valuable to be forgotten. After Babu N. N. Sen's lecture, speeches were made,—one from Dr. Murray Mitchell being notable for its friendly sympathy,—and the meeting closed with an able and eloquent address from Babu Keshub Chunder Sen, reviewing the whole position, and pleading for "a law which will enable India to possess reformed homes." The previous speeches were not confined to one side only, for Babu Nobo Gopal Mitter, a well-known member of the Adi Somaj, came forward to plead the Conservative cause; but the characteristic manner in which he argued it, and the prompt replies made to his statements by various persons present, had the effect of lending additional force to the main purpose of the meeting.

And now the last act of the drama seemed to be opening. On the 21st of December, 1871, the Select Committee appointed to make further revisions in the Marriage Bill brought up their

Report and the amended Bill; and on the 16th of January, 1872, Mr Stephen moved that the Bill be passed, introducing it with a most able and comprehensive review of the whole subject of marriage law in India. His introductory recast of the Brahmo phases of the problem is so valuable as a testimony to the character and position then attained by Progressive Brahmoism, and his explanation of the difference between Sir H. S. Maine's Bill and his own is so important, as bearing on the right relations of the British Government to the various religions of India, that the essential passages in those portions of his speech must not be omitted here.

"As your Lordship and the Council are aware, a religious body called the Brahma Somaj, which has been for many years in existence, has for some time past acquired a considerable degree of prominence and importance in most of the great cities of India. It is interesting on many accounts; but, above all, because Brahmoism is at once the most European of Native religions, and the most living of all Native versions of European religion, one of the points on which the Brahmos have most closely followed English views, and one of the most important points in their whole system, is the matter of marriage. Brahmos, in common with Englishmen, believe that marriage should be the union for life, in all common cases, of one man with one woman; and the most numerous body of the Brahmos go a step further, and are of opinion that marriage should be regarded in the light of a contract between a mature man and a mature woman of a suitable age, and not as a contract by which parents unite together children in their infancy. Besides this, the Brahmos agree in objecting to some of the ceremonies by which Hindus celebrate marriage, on the ground that they are idolatrous. So far, they may be regarded as forming a single body with reference to the immediate subject-matter of this Bill.

"There are, however, two classes of Brahmos, and the distinction between them is curious and interesting on account of its resemblance to similar divisions which exist in many other religions, and in particular in every form of Christianity with which I am acquainted.

"The original founder of the Brahma body was the well-known Rám Mohun Roy, who founded the sect about forty years ago. Since that time, the Brahmos have divided themselves into two bodies,—the Adi Brahma Somaj, or the Conservative Brahmos, and the Progressive Brahmos. The Progressive Brahmos have broken far more decisively with Hinduism than the Conservatives. The object of the Conservatives is to pour the new wine into the old bottles, so that the one may not be wasted nor the other broken. The Progressive Brahmos undertake to provide at once new wine and new bottles.

"As regards marriage, the difference between the two parties appears to be this,—the marriage ceremonies adopted by the Progressive Brahmos depart more widely from the Hindu law than those which are in use amongst the Adi Brahmos. The Adi Brahmos indeed contend that by Hindu law their ceremonies, though irregular, would be valid. The Progressive Brahmos admit that, by Hindu law, their marriages would be void. Moreover, the Progressive Brahmos are opposed both to infant marriage and to polygamy far more decisively than the Conservative party. The former in particular adopt the European view, that marriage is a contract between the persons married; the latter retain the Native view, that the father can give away his daughter as he thinks right when she is too young to understand the matter.

"In this state of things, the Progressive Brahmos took the opinion of Mr. Cowie, then Advocate General, as to the validity of their marriages."

That opinion being unfavourable to their validity, and a consequent appeal having been made to Lord Lawrence's Government for some legal rectification of the matter, the question for the Government was—"What remedy would be most appropriate?" Mr. Stephen briefly recapitulated the difficulties stated in Sir H. S. Maine's speeches of September 10 and November 27, 1868 (see extracts on pp. 14-16, *ante*), and then continued:—

"Under these circumstances, Sir Henry Maine proposed to make the Brahma question the opportunity for passing a measure of the most comprehensive nature. He proposed to pass an Act, to legalize marriage between certain Natives of India not professing the Christian religion, and objecting to be married in accordance with the rites of the Hindu, Mahomedan, Buddhist, Parsi or Jewish religion." \* \* \* "All the grounds of objection [made by so many classes of orthodox Hindus, Parsis, &c., to this Bill, see *ante*, p. 16] may, I think, be reduced to one, namely, that the Bill as drawn and circulated, would introduce a great change in the Native law, and involve interference with Native social relations. On a full and repeated consideration of the whole subject, the Government were unanimously of opinion that this objection ought to prevail.

"There is, I think, a distinction in this matter which the Bill, as introduced, overlooks. It is the distinction between treating Hindu law as a law binding only on those who submit to it of their own will, and treating it as a law binding on those who do submit to it only in so far as they choose to do so. It is surely one thing to say to Hindus—'you are at liberty to change your law and religion if you think proper, and you shall suffer no loss by so doing'; and quite another thing to say to them,—'you are at liberty to play fast and loose with your law and religion; you shall, if you please, be, at one and the same time, a Hindu and not a Hindu.' By recognizing the existence of the Hindu religion as a personal law on this matter of marriage, I think that we have contracted an obligation to enforce its provisions in their entirety upon those who choose to live under them, just as we have, by establishing the general principle of religious freedom, contracted a further obligation to protect any one who chooses to leave the Hindu religion against injury for having done so, and to provide him with institutions recognized by law and suitable to his peculiar position. I think that it is hardly possible for us to hold other language on the subject than this—'Be a Hindu or not as you please; but be one thing or the other, and do not ask us to undertake the impossible task of constructing some compromise between Hinduism and not Hinduism which will enable you to evade the necessity of knowing your own minds.' The present Bill is framed upon these principles."

Mr. Stephen then recounted the history of his own first measure, the "Brahmo Marriage Bill," confined to the members of the Brahma Somaj alone, introduced in 1871, and, unexpectedly to him, strongly opposed by the Adi Brahma Somaj.

"The question, accordingly, had to be reconsidered, and after some intermediate steps, and a very careful consideration of the matter in Council, I asked the representatives of the two bodies of Brahmoe, whether the one would be satisfied with, and whether the other would object to, a Bill confined to persons who had renounced or had been excluded from, or did not profess the Hindu, Mahomedan, Buddhist, Parsi, Sikh, or Jaina religion? I made the offer expecting that it would be accepted by the Adi Brahmoe, whom it obviously would not affect, and that it would be rejected by the Progressive Brahmoe. I supposed that they occupied one of those intermediate religious positions which are so common in the present day, in which people dislike to

say either that they are or are not members of a particular creed. . . . But they took a bolder line. Before the views of Government had been communicated to them at all, they sent in a paper, by way of reply to the *Adi Brahmo Somaj*, containing this remarkable sentence. . . . 'The term "Hindu" does not include the Brahmos, who deny the authority of the Vedas, are opposed to every form of the Brahmanical religion, and being eclectics admit proselytes from Hindus, Mahomedans, Christians, and other religious sects.'

"Nothing could be plainer or more straightforward than this, and I wish to add that the subsequent conduct of the sect has corresponded to this distinct avowal of their views. They have unreservedly accepted the offer made to them by me on behalf of the Government, and the *Adi Somaj* have with equal frankness admitted that the measure is one to which they have no right and no wish to object. As for the views of the general body of the Native community, they appear, I think, sufficiently from the replies which were received to Sir Henry Maine's Bill. The great majority of the Native community would regard with indifference a measure applying to persons who stand outside the pale of the Native religions. A minority object to the principle involved in Act XXI of 1850, and would probably like to see defection from a Native religion visited by the heaviest disabilities which it is in the power of law or usage to inflict. The British Indian Association of Bengal petitioned against the first edition of this Bill expressly on the ground that Act XXI of 1850 was passed against the wishes of the Native community. It is, I think, utterly out of the question to act upon their view of the subject, and whatever inconvenience arises from their objection to the measure must be endured. I believe, however, that to the vast majority of the population its passing will be a matter of indifference. Inaction is, for the reasons already stated, altogether impossible."

Mr. Stephen concluded with an elaborate dissertation on the original problem at issue, of which he took a different view from either Mr. Cowie or Sir H. S. Maine, being inclined to believe that new or irregular forms of Native marriage, not reducible to Hindu or Mahomedan law, would, if practised according to "justice, equity, and good conscience," be held valid by the British Courts of Law, should occasion arise.

"It may be asked, if this view of the law is correct, what is the necessity for this Bill? Why not leave the various sects, as they grow up, to take their chance under the cover of this general principle? The answer is that, though the view in question is my view, it is not the view of the Advocate-General. It is surrounded, as I have pointed out, by uncertainties and difficulties, and in a matter of this kind, uncertainty is the worst of evils. I consider that the persons to whom this Bill will apply have precisely the same right to have a distinct and indisputable form of marriage provided for them, as the Native Christians had for whom such a form of marriage was provided by the Acts of 1852, 1864, and 1865."

But the retarding element again sprang up to obstruct the final passing of the Bill. "The scalded child fears *cold water*," and the remembrance of the strong opposition made by the Hindu public to Sir H. S. Maine's Native Marriage Act roused in the minds of some members of the Viceregal Council a fear lest Mr. Stephen's new Bill, now so nearly assimilated to the Bill of 1868, should be met by similar antagonism. The important difference between the two measures, and the plain duty of the British Government to support



the main point at issue,—the securing of civil rights to all honestly-avowed dissenters from Hinduism,—all this was either unperceived or unappreciated by the alarmists. The Hon. Mr. Inglis moved “that this Bill be recommitted, and referred for report to the various Local Governments, in order that we may obtain the opinions of the Native public on its provisions.” He was supported by the Hon. Messrs. Cockerell, Bullen Smith, Stewart and Chapman, who with more or less fullness of detail, joined in pleading for delay. The Viceroy, Lord Mayo, observed that these hon. members “seem to have forgotten that this important question has been before the Indian public for about *four* years, that every native authority in India has had an opportunity of giving an opinion upon the subject, and that the main provisions of this Bill have been more or less discussed in connection with former proposals that have been made. . . . As far as the principle of the measure is concerned, the determination of the Government is to enforce it. With regard to the details, we are convinced that as the Bill now stands, it interferes in no way with the religious freedom, practice, or authority of any sect or creed, be it old or new.”

On the same side as the Viceroy followed the Hon. Messrs. Strachey and Ellis, General Norman, and Sir Richard Temple. Finally, it was agreed (by a majority of six) “that the further consideration of the Bill be adjourned to the first meeting of the Council after the 1st of March,” *i.e.*, for six weeks at least.

During the interval thus reluctantly conceded by Lord Mayo, the apparently interminable discussion was again renewed, chiefly among Hindus. The Lieutenant-Governor of Bengal (Sir G. Campbell) issued a circular to the Commissioners of the several districts in Bengal, asking them to give their own views and collect Native opinions on the Bill. They were “requested to state how far the Bill in its present shape meets the objections which have been raised, and whether it is open to any other objection from any portion of the communities affected.” He also called for the opinions of several distinguished Bengali gentlemen of different creeds upon the subject. Two of the replies sent to these requisitions were recorded by the *Indian Mirror* (March 13 and 19). The first was an official letter from the Secretary to the Berhampur Brahmo Somaj, one of the three Somajes which had petitioned against the “Brahmo Marriage Bill,”—recording that a special meeting of the members had been called to ascertain their views on the subject; that the amended Bill had been read to the meeting, and that the members present were unanimously of opinion that they can have no objection to the passing of the Bill. The other reply was sent from the “Sanātana Dharma Rakshini Sabha,” a highly orthodox Calcutta “Society for the preservation of [Hindu] religion.” At a meeting of this society, held under the presidency of the well-known Raja Kali Krishna, Bahadur, and attended by a large number of orthodox Hindus, including some of the most distinguished and leading Pandits of Calcutta, it was resolved that in

the opinion of the meeting the amended Marriage Bill was not likely to affect the Hindus and their religion, and that therefore the meeting had no objection to the passing of the Bill.

On the other hand, the leading members of the Mahomedan community sent up a memorial to the Legislature against the Bill, in the course of which they contended "that apostates from Mahomedanism getting married under the Act, should, on reverting to Mahomedanism, be allowed to divorce their wives and marry again according to the rites of Islam." \*

Further, the anxious inquiries made by the opposition members of the Council among the provincial Hindu population had the effect of eliciting a variety of conflicting opinions, some favourable, others extravagantly opposed to the Bill. It "will lead to infanticide;" "will stand in the way of female education;" "will tend to give rise to perjury;" "will undoubtedly create disaffection, distrust, and discontent," &c.

Then occurred the melancholy death of Lord Mayo, which suspended business for a time, and deprived the Brahmos of a firm friend to their Marriage Bill. At last, on the 19th of March, 1872, the Viceregal Council, under the presidency of Lord Napier, again took up the measure. Mr. Inglis moved his amendment (to confine the Bill to "certain members of the Brahmo Somaj"), with an array of hostile opinions from his correspondents in the N. W. Provinces. Mr. Cockerell, Mr. Chapman, and Mr. Robinson followed on the same side. Mr. Stewart, General Norman, and Sir R. Temple spoke in favour of the Bill. Mr. Stephen was fully equal to the occasion. He took up the various objections brought against the measure, analyzing them carefully in detail, and showing them to be unfounded. His masterly speech concluded with an eloquent defence of the claims of those Natives to civil protection from British Law, whose dissent from Hinduism was itself the result of English education. Lord Napier of Magdala added a few words in support of the Bill, and the debate was closed by a speech on the same side from the Viceroy (Lord Napier and Ettrick). His final expression of opinion is worth preserving, both for its own sake and as illustrating the calm and thoughtful spirit in which he treated the subject.

"The seceding communities from the old religions are not at all likely to be of a profligate character. They will probably be composed of men of intelligence and morality. When the middle class public in the provinces come to understand the movement better; when they see that these speculative religionists are persons of worth, and that marriage with them, far from being a careless, precarious, secular contract, is a religious tie, solemnized by a decent and holy rite, the Native public will, I suspect, regard the motives and provisions of the Bill rather with favour than repugnance. In a word, I am disposed to believe that the provisions of the measure, as drafted by my hon. friend, Mr. Stephen, will give substantial and permanent satisfaction and

\* *Indian Mirror*, March 18, 1872.

protection to the classes for whose welfare it is destined, and will not produce those prejudicial results in other classes which the opponents of the Bill would persuade us to expect."

Three days later, the Bill received the assent of the Governor-General in Council, and came into operation as Act III of 1872,—otherwise known as the "Native Marriage Act."

The history of this long agitation may be fitly closed with a transcript of the Act itself in its final form,—only omitting a few of the less important sections and schedules.

#### ACT No. III OF 1872.

*(Received the assent of the Governor-General on the 22nd March, 1872.)*

##### *An Act to provide a Form of Marriage in certain cases.*

Whereas it is expedient to provide a form of marriage for persons who do not profess the Christian, Jewish, Hindu, Muhammadan, Parsi, Buddhist, Sikh or Jaina religion, and to legalize certain marriages the validity of which is doubtful; it is hereby enacted as follows:—

1. This Act extends to the whole of British India, and shall come into force on the passing thereof.

2. Marriages may be celebrated under this Act between persons neither of whom professes the Christian or the Jewish, or the Hindu or the Muhammadan, or the Parsi or the Buddhist, or the Sikh or the Jaina religion, upon the following conditions:—

(1.)—Neither party must, at the time of the marriage, have a husband or wife living:

(2.)—The man must have completed his age of eighteen years, and the woman her age of fourteen years, according to the Gregorian calendar:

(3.)—Each party must, if he or she has not completed the age of twenty-one years, have obtained the consent of his or her father or guardian to the marriage:

(4.)—The parties must not be related to each other in any degree of consanguinity or affinity which would, according to any law to which either of them is subject, render a marriage between them illegal.

1st Proviso.—No such law or custom, other than one relating to consanguinity or affinity, shall prevent them from marrying.

2nd Proviso.—No law or custom as to consanguinity shall prevent them from marrying, unless a relationship can be traced between the parties through some common ancestor, who stands to each of them in a nearer relationship than that of great-great-grandfather or great-great-grandmother, or unless one of the parties is the lineal ancestor, or the brother or sister of some lineal ancestor, of the other.

3. The Local Government may appoint one or more Registrars under this Act, either by name or as holding any office for the time being, for any portion of the territory subject to its administration. The officer so appointed shall be called "Registrar of Marriages under Act III of 1872," and is hereinafter referred to as "the Registrar." The portion of territory for which any such officer is appointed shall be deemed his district.

4. When a marriage is intended to be solemnized under this Act, one of the parties must give notice in writing to the Registrar, before whom it is to be solemnized.

The Registrar to whom such notice is given must be the Registrar of a district within which one at least of the parties to the marriage has resided for fourteen days before such notice is given.

Such notice may be in the form given in the first schedule to this Act.

5. The Registrar shall file all such notices and keep them with the records of his office, and shall also forthwith enter a true copy of every such notice in a book to be for that purpose furnished to him by the Government, to be called the "Marriage Notice Book under Act III of 1872," and such book shall be open at all reasonable times, without fee, to all persons desirous of inspecting the same.

6. Fourteen days after notice of an intended marriage has been given under section four, such marriage may be solemnized, unless it has been previously objected to in the manner hereinafter mentioned.

Any person may object to any such marriage on the ground that it would contravene some one or more of the conditions prescribed in clauses (1), (2), (3) or (4) of section two.

The nature of the objection made shall be recorded in writing by the Registrar in the Register, and shall, if necessary, be read over and explained to the person making the objection, and shall be signed by him or on his behalf.

\* \* \* \* \*

10. Before the marriage is solemnized, the parties and three witnesses shall, in the presence of the Registrar, sign a declaration in the form contained in the second schedule to this Act. If either party has not completed the age of twenty-one years, the declaration shall also be signed by his or her father or guardian, except in the case of a widow, and in every case, it shall be countersigned by the Registrar.

11. The marriage shall be solemnized in the presence of the Registrar and of the three witnesses who signed the declaration. It may be solemnized in any form, provided that each party says to the other, in the presence and hearing of the Registrar and witnesses, 'I, [A,] take thee, [B,] to be my lawful wife (or husband).'

12. The marriage may be celebrated either at the office of the Registrar or at such other place, within reasonable distance of the office of the Registrar, as the parties desire: Provided that the Local Government may prescribe the conditions under which such marriages may be solemnized at places other than the Registrar's office, and the additional fees to be paid thereupon.

13. When the marriage has been solemnized, the Registrar shall enter a certificate thereof in a book to be kept by him for that purpose and to be called the "Marriage Certificate Book under Act III of 1872," in the form given in the third schedule to this Act, and such certificate shall be signed by the parties to the marriage and the three witnesses.

14. The Local Government shall prescribe the fees to be paid to the Registrar for the duties to be discharged by him under this Act.

The Registrar may, if he think fit, demand payment of any such fee before solemnization of the marriage or performance of any other duty in respect of which it is payable.

The said Marriage Certificate Book shall at all reasonable times be open for inspection, and shall be admissible as evidence of the truth of the statements therein contained. Certified extracts therefrom shall on application be given by the Registrar on the payment to him by the applicant of a fee to be fixed by the Local Government for each such extract.

15. Every person who, being at the time married, procures a marriage of himself to be solemnized under this Act, shall be deemed to have committed as offence under section four hundred and ninety-four or section four hundred and ninety-five of the Indian Penal Code, as the case may be; and the marriage so solemnized is void.

16. Every person married under this Act who, during the life-time of his or her wife or husband, contracts any other marriage, shall be subject to the penalties provided in sections four hundred and ninety-four and four hundred and ninety-five of the Indian Penal Code for the offence of marrying

again during the life-time of a husband or wife, whatever may be the religion which he or she professed at the time of such second marriage.

17. The Indian Divorce Act shall apply to all marriages contracted under this Act, and any such marriage may be declared null or dissolved in the manner therein provided, and for the causes therein mentioned, or on the ground that it contravenes some one or more of the conditions prescribed in clauses (1), (2), (3), or (4) of section two of this Act.

18. The issue of marriages solemnized under this Act shall, if they marry under this Act, be deemed to be subject to the law to which their fathers were subject as to the prohibition of marriages by reason of consanguinity and affinity, and the provisoes to section two of this Act shall apply to them.

19. Nothing in this Act contained shall affect the validity of any marriage not solemnized under its provisions; nor shall this Act be deemed directly or indirectly to affect the validity of any mode of contracting marriage; but if the validity of any such mode shall hereafter come into question before any Court, such question shall be decided as if this Act had not been passed.

20. All persons who have heretofore contracted marriages in the presence of at least two witnesses, according to any form whatever, may at any time, previous to the first day of January, 1873, have such marriages registered under this Act, and such marriages shall thereupon be deemed to be and to have been as valid as if they had been contracted and solemnized under this Act: Provided that persons who have such marriages registered under this section must, on such registry, sign a declaration in the form given in the fourth schedule to this Act.

No marriage shall be registered under this section unless conditions (1), (3), and (4) of section two were complied with; and no such marriage shall be registered under this section if, during its continuance, either party has contracted a subsequent marriage.

21. Every person making, signing, or attesting any declaration or certificate prescribed by this Act, containing a statement which is false, and which he either knows or believes to be false or does not believe to be true, shall be deemed guilty of the offence described in section one hundred and ninety-nine of the Indian Penal Code.

## SECOND SCHEDULE.

(See section 10.)

### *Declaration to be made by the Bridegroom.*

I, *A B*, hereby declare as follows:—

1. I am at the present time unmarried:
2. I do not profess the Christian, Jewish, Hindu, Muhammadan, Parsi, Buddhist, Sikh, or Jaina Religion:
3. I have completed my age of eighteen years:
4. I am not related to *C D* [*the bride*] in any degree of consanguinity or affinity which would, according to the law to which I am subject, or to which the said *C D* is subject, and subject to the provisoes of clause (4) of section two of Act III of 1872, render a marriage between us illegal:

[*And when the bridegroom has not completed his age of twenty-one years:*

5. The consent of *M N* my father [*or guardian, as the case may be*] has been given to a marriage between myself and *C D*, and has not been revoked:]

6. I am aware that, if any statement in this declaration is false, and if in making such statement I either know or believe it to be false, or do not believe it to be true, I am liable to imprisonment, and also to fine.

(Signed) *A B* [*the bridegroom*].



## II. Register of Brahmo Marriages.

Having sketched the history of the agitation for Brahmo Marriage, we next come to the record of the actual marriages themselves,—a record which has been desired by several friends of the Brahmo Somaj, and which may be useful in many ways. The following list has been compiled from various sources,—from the Brahmo journals of Calcutta and Dacca, from special information from two Brahmo Registrars, and from a friend in Northern India. Where the authorities varied, I have carefully compared the details, and have decided according to the greater probability of accurate information in each case. No doubt some errors must still remain, but I trust they are few, and I think that the list must be very nearly a complete one of all the Brahmo marriages yet celebrated.

### BRAHMO MARRIAGE REGISTER FROM JULY 1861 TO AUGUST 1879.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
1	1861 July 26	Calcutta	MUKERJI, Hemendra Náth TÁGORE, Sukumári	18 12	Bráhma Piráli Bráhma	Son of Rájá Rám Mukerji. Second d. of Debendra Náth Tágore.	Nos. 1 to 4.—See pp. 7-11 for the ritual used at these first four weddings.
2	1862	Satragáchi	TÁGORE, Hemendra Náth CHÁTTERJI, Nepa Mayi	18 11	Piráli Bráhma Bráhma	Third son of Debendra Náth Tágore. d. of Hara Deb Cháatterji of Satragáchi.	
3	1863		TÁGORE, Virendra Náth CHÁTTERJI, _____		Piráli Bráhma Bráhma	Fourth son of Debendra Náth Tágore. d. of Hara Deb Cháatterji.	

4	1863	Calcutta	MUKHERJEE, Jadu Nath TAGORE, Sarat Kumari	Bráhmán Piráli Bráhmán	Talukdar of Birbhum. Third d. of Debendra Nath Tagore.
5	1864 February 21.	Calcutta	MAHALANABISH, Guru Charan CHAKRAVARTI, Rukmini (Widow)	Bráhmán Ditto	Druggist. D. of Gaur Sundar Chakravarti.
6	1864 May 1	Midnapur	Ghose, Krishna Dhan, L.M.S. Bose, Svarnalata	Káyaastha Ditto	Graduate of Calcutta Medical College, and now Civil Sur- geon at Rangpur. Eldiest d. of Rajnarain Bose, Head Master of Midnapur Government School.
7	1864 Aug. 2	Calcutta	GUPTA, Parvati Charan —, Kamini (Widow)	Vaidya Grihasthá Vaishnava	Law student of Presidency College, Calcutta. D. of Guru Charan Das.
8	1865 Jan. 31	Krishnagar	SINGHA, Chandi Charan Deb, Biraj Mohini (Widow)	Káyaastha Ditto	Clerk in the E. I. Railway. D. of Giri Dhari Deb.
9	1866 Jan. 1	Calcutta	GUPTA, Anghore Nath —, Kidambini (Widow)	Vaidya Káyaastha	Missionary of B. S. of India. D. of Thakur Das Singha.
10	1866 April or May	Calcutta	DATTA, Umesh Chandra SARKAR, Kailash Kamini	Káyaastha Ditto	School teacher. D. of Bhuban Mohan Sarkar.

No. 7.—This was the first  
Brahmo intermarriage.  
—See p. 11.



No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
11 R.	1866 Nov. 16	Calcutta	SEN, Prasanna Kumár MAITRA, Ráj Lakshmi	29 14	Vaidya Bráhmán	Official on the E. I. Railway, and now a Missionary of the B. S. of India. D. of Kishori Lal Maitra, and pupil of the Bethune School.	No. 11.—See pp. 11, 12 for the improved ritual used at this wedding.
12 R.	1866	Barisal	TANTUBAG, Brindában ——, Káiswari (Widow)		Weaver caste Bráhmán	Menial servant.	
13	1867 March 22	Calcutta	DARRA, Dina Náth Bose, Hemlatá	24 14	Káyastha Ditto	Student in the General As- sembly's Institution. Second d. of Rájnaráin Bose.	
14	1867 March 27	Calcutta	GHOSE, Kámakhya Charan ——, Nitya Kali (Widow)	28 25	Káyastha Sadgope	Teacher in Government School of Arts.	
15	1867	Tipperá	BISWÁS, Prasanna Kumár MITTAL, Kumudini	16	Káyastha Ditto	Treasurer of Debendra Náth Tágore. Third d. of Brojo Sundar Mit- ter, Deputy Collector.	
16 R.	1867 June 24	Barisal	SEN, Ishvar Chandra ——, Ananda Mayi (Widow)		Vaidya	Muktear.	

17	1867 July 28	Lákhutia (a village near Barisal)	MUKERJI, Nibaran Chandra, M.A., B.L. Ráy, Dintáriní	23	Bráhma Ditto	Pleader in the Bhágalpur Jud- ges' Court. Sister of Bihári LáI Ráy, Ze- mindár of Lákhutia.
18	1867 July 29	Same place	SEN, Baikuntha Chandra MALLIK, Bhabáni (Widow)	20	Vaidya Piráli Bráhma	Manager of the Lákhutia Ze- mindár's estate. D. of Tará Chand Mallik.
19	1867 Nov. 17	Calcutta	GHOSAL, Jánoki Náth TÁGOR, Svama Kumári	30 14	Bráhma Piráli Bráhma	Assessor in the Birbhum dis- trict. Fourth d. of Debendra Náth Tágor.
20	1868 Jan. 12	Calcutta	SARKAR, Kishori LáI, M.A. GHOSE, Lilávati	23 16	Káyastha Ditto	Senior Teacher in a Bráhma School, and now Pleader in the Judges' Court, Rájsháhi. An educated girl of Jessore, sister to Shishir Kumár Ghose of the <i>Amrita Bazar Patriká</i> .
21	1868 Feb. 8	Krishnagar	BHÁVURI, Tárini Charan, L.M.S. LÁHIRI, Lilávati	15	Bráhma Ditto	Sub-Assistant Surgeon of Calna. Eldest d. of Rámtanu Láhiri of Krishnagar.

No. 21. — "Not only all the respectable and educated native gentlemen of the town from the Maharája downwards, but a large number of European ladies and gentlemen, including the Commissioner and other high officials were present at the ceremony."  
—(*Indian Mirror*, Feb. 15, 1868.)

No and Regis- tration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
22 R.	1868 March 9	Bagháchrá	MAITRA, Rádhiká Prasád MAITRA, Basanta Kumári	22 16	Bráhma- n Pirali Bráhma- n	Clerk in the E. I. Railway. Daughter of Sátkauri Mallik of Bagháchrá.	No. 25.—See p. 13 for an account of the persecution which preceded this inter- marriage of a Bráhma- n widow with a bridegroom of lower caste.
23	1868 Oct. 24	Bhowanipur	RÁY, Kedár Náth (of Sripur) MITTAR, Jagan Mohini	22 15	Káyastha Ditto	Teacher in Connagar School, and now Teacher in the Sanskrit College. 4th d. of Brojo Sundar Mitter, Deputy Collector of Hugli.	
24	1868 Nov. 8	Dacca	Biswás, Naba Kumár ——, Bhuban Mayi (Widow)	26 20	Bráhma- n Ditto	Tradesman.	
25 R.	1868 Nov. 28	Calcutta	CHANDHUR, Chandra Náth MUKHERJEE, Kusumbini (Widow)	26 15	Sadgope Bráhma- n	Inhabitant of Baráhanagar. Cousin of Sasipada Bhanerji of Baráhanagar.	
26	1869 Feb. 16	Bhátápára (in the Dacca district)	SEN, Rám Prasád GUPTA, Hemanti Sasi	28 13	Vaidya Ditto	Medical practitioner at Dacca. Eldest daughter of Káli Nárá- yan Gupta of Bhátápára, and sister of K. G. Gupta, C. S.	
27 R.	1869 May 3	Calcutta	Dás, Hari Náth ——, Adya Svati	25 15	Káyastha Ditto	Head Master of Silaidaha School. "Passingly educated in Bengali."	

28	1869 Aug. 10	Barisal	SARKAR, Baikuntha Chandra GHOSE, Vishnu Priya ( <i>Widow</i> )	28	Kayastha	Tradesman of Barisal.
29	1869 Sept. 4	Barisal	DEV, Guru Charan —, Sukhadā Mayi ( <i>Widow</i> )	20	Pirāli Brāhman	D. of a Mallik of Baghachra.
30	Same date.	Barisal	DEV, Kali Charan —, Sāradā Sundari ( <i>Widow</i> )		Kāyastha Ditto	P'con [message-bearer] of the Brāhmo Samāj.
31	1869 Oct. 9	Calcutta	SARKAR, Hara Gopāl LALUKI, Annadāyini		Kāyastha Ditto	Menial Servant. Ditto.
32	1869 Nov. 3	Calcutta	MUKERJI, SatishChandra TAGORE, Varna Kumārī	26 18	Kāyastha Brāhman	Head Master of a native Anglo- vernacular school. "A highly accomplished girl of Christian parents," and niece of Rāmonu Lāhiri of Krishnagar.
33	1869 Nov. 21	Calcutta	RAY, Naba Kumār —, Jagat Janani	19 12	Brāhman { Pirāli { Brāhman	Under - graduate in Medical College, Calcutta. 5th d. of Debendra Nath Tagore
34	1870 Jan. 4	Monghyr	GHOSSE, Bihārī Lal (of Hugli) MAITRA, Maha Lakshmi		Brāhman Ditto	Servant to a Zemindār.
35	1870 Jan. 27	Barisal	Dās, Sarup Chandra —, Annadā Mayi ( <i>Widow</i> )		Kāyastha Brāhman	Signaller in charge, Telegraph Office, Mirzāpore, E. I. Railway. D. of Kishori Lal Maitra.
					Vaidya Brāhman	Clerk in Road Cess Office.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
36 R.	1870 Aug. 24	Bombay	NOVRANGAY, Váudeva Bábaji (of Ratnaghiri) Josi, Krishna Bai ( <i>Widow</i> )	42 20	Conceni Bráhmañ	Merchant of Bombay. D. of Pándurang Bhát Báput.	No. 36.—See pp. 17, 18, for some interesting details concerning this marriage.
37	1871 June 5	Lucknow	HÁLDÁR, Sáradá Kánta (of Vikrampur) RAY, Sarva Mangala	21 12	Bráhmañ Ditto	Under-graduate of Calcutta University. D. of Biswanáth Ray, Revenue Superintendent of Chief Commissioner's Office, Lucknow.	No. 37.—See p. 12 for some passages from the ritual used at this wedding.
38	1871 Sept. 17	Madras	GÁRU, Potaraju Náráin Swámi GÁRU, Sitamá	40 18		Son of Fápá Gáru. D. of Chenchia Gáru.	No. 38.—See Note 1 at the end of this Section.
39 R.	1871 Nov. 11	Baráhanagar	LAHA, Hirá Lal MUXERJÍ, Saudamini ( <i>Widow</i> )	35 27	Bárai Bráhmañ	Manager for a Zemindár.	No. 39.—“They married by mutual consent, as both of them have arrived at a mature age, and are fully able to take care of themselves. Such a marriage as this is a significant sign of the progress that the Bráhmañ Somañ is making every day.”— <i>Indian Mirror</i> , Nov. 13, 1871.

40	1872 June 21	Calcutta	Srs, Bhuban Mohan, B.A.  Rax, Hemangini ( <i>Widow</i> )	24	Vaidya	Second Master in Government English School, Mymensingh, and now Head Master of Gov- ernment School, Faridpur. Sister of Jadu Nath Chakra- varti.	No. 40.—This was the first Brahmo marriage under Act III of 1872.
41	1872 June 26	Calcutta	Banerji, Radha Kantá (of Shibpur)  Ganesh Sun- dari ( <i>Widow</i> )	19	Bráhma-  Vaidya	Son of Gopal Chandra Banerji of Baneshvarpur, and now a Sub-Deputy Magistrate. D. of Syámá Charan Sen of Calcutta.	No. 41.—This bride was not of Brahmo extrac- tion. Of Hindu family, she was converted to Christianity when about 16, but subsequently changed her mind, and after some vicissitude, ultimately married a Brahmo as above. Her husband was excommu- nicated and deserted by his family for the offence of marrying one who had been a Christian.
42	1873 Feb. 19	Calcutta	Datta, Ganga Charan ——, Vidya Sundari ( <i>Widow</i> )	25 22	Káyaatha Ditto	Head Constable. Pupil of the Government Nor- mal School, Calcutta.	
43	1873 Aug. 25	Dacca	Ghose, Rajani Kánta, B.A. Mirrer, Bhuban Mohini	25 16	Káyaatha Ditto	Second Master of Barisal Zillah School. Fifth d. of Brojo Sundar Mit- ter, Deputy Magistrate of Dacca.	

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
44 R.	1873 Nov. 8	Calcutta	Ghose, Gopal Chandra ( <i>Widow</i> ) —, Sarada Sundari ( <i>Widow</i> )	34 19	Kāyastha Ditto	Telegraph Superintendent, Allahabad. D. of Jagannāth Chaudhuri of Kāgmāri, Mymensingh.	No. 44.—This bride “became a widow when about five years old.”— <i>Indian Mirror</i> , Nov. 9, 1873.
45 R.	1873 Dec. 20	Rangpur	Dās, Hara Nāth —, Bhuban Mayi ( <i>Widow</i> )	25 16	Vaidya Kāyastha	Deputy jailor of Rangpur. “A tolerably educated young lady.”	
46 R.	1874 April 11	Calcutta	CHAKRAVARTI, Trailokhya Nāth Ghose, Siddheswari ( <i>Widow</i> )		Brāhman Kāyastha		
47	1874 April 28	Calcutta	Ghose, Trailokhya Nāth Bose, Sukumāri	22 15	Kāyastha Ditto	Under-graduate in Medical College, Calcutta. Third d. of Rāj Nārain Bose.	
48 R.	1874 April 29	Dacca	JELLALUDDIN PYARI BIBI ( <i>Widow</i> )	25 16	Both of Mahomedan birth	Shop-keeper in Dacca. D. of a cultivator.	No. 48.—The first marriage of a Mahomedan dissident under Act III of 1872. See the Second Schedule of the Act (p. 38) for the renunciation of Mahomedanism which both parties to this marriage must necessarily have made.

49	1874 May 9	Calcutta	RÁY, Rajani Náth, M.A.	25	Bráhma- { Kulín { Bráhma- { Mukerji, Bidhumukhi	Assistant to the Accountant- General, Bombay. D. of Gobinda Chandra Mukerji.	No. 49.—See Note 2 at the end of this section.
50	1874 May 18	Gowalpará (Assam)	HÁLDÁ, Baradá Kánta (of Vikrampur) PARAY, Hara Sundari (Widow)	27 19	Bráhma- Ditto	Superintendent under a Zem- indár. D. of Golak Chandra Paray.	
61	1875 Jan. 2	Nowgong (Assam)	DARTTA, Guru Náth RÁY, Svarnalátá	25 19	Vaidya Káyastha	Pandit in Vernacular School, Nowgong. D. of Krishna Prasad Ráy.	
52	1875 May 24	Dacca	SEN, Ishvar Chandra SEN, Bámá Sundari (Widow)	25 19	Vaidya Káyastha	Talukdar of Maheshvardi. D. of Ishvar Chandra Ghose of Chandrapratáp.	No. 52.—The celebration of this marriage was greatly hampered by local persecution. See the <i>Journal of the National Indian Association</i> for December, 1875 ("A Widow Marriage under difficulties"), where I have already told the story, for which I have no room here.
53	1875 Oct. 18	Dacca	RÁY, Bipin Bihári MITTAR, Prigamvadá	24 13	Káyastha Ditto	Proprietor and Manager of the Victoria Press, Calcutta. 6th d. of Brojo Sundar Mitter, Deputy Magistrate of Dacca.	
54	1875 Dec. 18	Calcutta	MOZUMDAR, Rám Dur- labha, B.A. SEN, Susilá (Widow)		Káyastha Ditto	Head Master of Gowalpará School. D. of Nilambar Sen, and pupil in the Hindu Ladies' School.	



No. and Regis- tration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
55	1875	Ágrá	RÁY, Navina Chandra ( <i>Widow</i> ) CHAUDHURI, Hemlatá	37 14	Bráhma Ditto	Paymaster of the Rájputaná State Railway, and author of many theological works. D. of Breshvar Chaudhuri, late head-clerk of a military pay office.	
56 R.	1876 Feb. 2	Calcutta	MALLIK, Rati Kánta Dey, Kusum Kumári ( <i>Widow</i> )	28 16	Bráhma Ditto		
57 R.	1876 Feb. 5	Delhi	Ghosál, Chandra Shek- hur SEN, Ráj Lakshmi	28 14	Bráhma Káyastha	Clerk in a railway office. D. of Shib Chandra Sen of Delhi.	
58 R.	1876 March 30	Calcutta	MALLIK, Gober Dhan (of Alláhábád) MALLIK, Dakhyáni	30 17	Piráli Bráhma Ditto	Dispensing Compounder. "An educated girl" of Bagh- áchrá.	
59 R.	1876 April 16	Calcutta	RÁY, Rákhál Chandra ( <i>Widow</i> ) BÁNDEJI, Kusum Kumári	32 14	Bráhma Ditto	Zemindár.	
60 R.	1876 June 1	Dacca	SEN, Ambiká Charan GÁNGULI, Sudakhiná	26 17	Vaidya Kulin Bráhma	Professor of Chemistry in Krishnagar College. An advanced student of Dacca Adult Female School.	

61	1876 July 8 R.	Calcutta	Datta, Sarat Chandra SINGHA, Rāj Kumāri	29 20	Kāyastha Ditto	Dealer in homoeopathic medi- cines. Pupil in Female Normal School of the Indian Reform Asso- ciation.
62	1876 July 25 R.	Dacca	Dās, Jagat Chandra, B. L. (of Moddhyapārā in Mymensingh) Gurra, Saudāmini	30 16	Vaidya Ditto	Extra-Assistant Commissioner in Assam. Secondd. of Kālī Nārāyan Gup- ta of Bhātpārā, and student in 1st class of Dacca Adult F. School.
63	1876 Aug. 10 R.	Calcutta	Datta, Srināth CHAUDHURI, Birāj Mohini	25 17		Commission agent. Eldest d. of Chandra Nāth Chaudhuri, and pupil of the F. N. School of the I. R. A.
64	1876 Aug. 31 R.	Calcutta	Deb, Setya Priya Bose, Sarat Kumāri	19 14	Kāyastha Ditto	Son of Shib Chandra Deb of Connagar. D. of Kālī Nāth Bose, and pupil of the F. N. School of the I. R. A.

No. 64.—On this occasion some bigoted relations of the bride exerted themselves to prevent the wedding from taking place at her father's house, which they thought would be defiled by an un-Hindu marriage. But the bridegroom's Brahmo friends rallied round him, and "the marriage proved a complete success."—*Indian Mirror*, Sept. 3, 1876.

No. and Regis- tration.	Date.	Place.	Name.	Age.	Caste.	Condition or Percentage.	Remarks.
65 R.	1876 Oct.	Itna (District of My- mensingh)	Biswás, Chandra Mohan Biswás, Annadá Sundari	28 17	Káyastha Ditto	Village school Pandit. D. of Káli Kishore Biswás.	No. 67. -- This wedding, being the first of its kind in the neighbour- hood, excited a great sensation, the audience numbering more than a thousand, and over- crowding the open space when the ceremony was performed. Although, of course, they were nearly all non-Brahmoe, they "were peaceful and eager spectators," some of the Hindu gentlemen even assisting their Brah- mo friends in preparing the arrangements and decorations.
66 R.	1876 Oct. 24	Dacca	BAKSI, Syámá Charan ——, Goláp Sundari	26 14	Bráhma- n Shaha	Pandit. Pupil in Dacca Adult F. School.	
67 R.	1876 Oct. 30	Mymen- singh	CHANDU, Srináth ——, Bárá Sundari (Widow)	27 18	Káyastha Ditto	Second Pandit of the local Gov- ernment English School. Pupil of Dacca Adult F. School.	

68 R.	1876 Nov. 13	Dacca	NANDI, Kailash Chandra —, Bogalá Sundari	27 15	Káyastha Bráhma	Secretary to the Dacca Mission Society. Pupil of Dacca Adult F. School.	No. 68.—For an interesting description of this wedding, see an extract from the <i>East</i> , given on pp. 8, 9 of my <i>Brahmo Year-Book</i> for 1877.
69 R.	1876 Dec. 9	Dhákuriá near Báligunge	BANERJEE, Kailash Chandra (of Dacca) CHAUDHURI, Priyá Bálá	24 14	Bráhma Káyastha	Apothecary. Pupil of the F. N. School of the I. R. A.	
70 R.	1876 Dec. 27	Calcutta	GUPTA, Parvati Charan (Widow) BANERJEE, Sarumayi (Widow)	35 23	Vaidya Kulin Bráhma	Pleader at Purnea. Pupil in the Bengal Ladies' School.	No. 70.—This bridegroom was the same gentleman whose first marriage in 1864 (No. 7) was the first Brahmo inter-marriage. The bride lost her first husband when she was about ten or eleven years old.
71	1876	The Panjáb	DOWLAT RÁM			Elder son of Lalá Rulla Rám.	
72 R.	1877 Feb. 17	Dacca	CHATTERJEE, Vishnu Charan —, Lakshmi Moni	30 19	Bráhma Káyastha	Second Pandit of the Jalpaiguri Normal School. Educated in Dacca and Calcutta.	No. 72.—The energy and generosity of Brahmo friends rescued this bride from terrible perils, and provided her with home and education, the whole terminating in her marriage as above.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
73	1877 May 15	Kálikachha (in Tipperá)	SINGHA, Guru Dayál NANDI, Gunu Mayi	25 18	Kayastha Ditto	Teacher in Commillá Govern- ment School. Elder d. of Ananda Chandra Nandi.	No. 76.—“As this oc- currence was the first of its kind in this part of the country, it was thought proper to cele- brate it at Lahore in one of its thickly inhabited Mohallahe. This is the third marriage in the Panjab that has been celebrated according to Brahmic rites.”—From the 14th Annual Report of the Panjab Brahmo Soma].
74	Same date.	Same place	DATTA, Dvijá Dás, M.A. NANDI, Mukta Keshi	23 16	Vaidya Kayastha	Now a school teacher. Younger d. of Ananda Chandra Nandi.	
75	1877 June 2	Calcutta	BÁÑJARI, Sasipada (of Baráhanagar) SEN, Girizá Kumári (Widow)	37 25	Bráhmaṇ Vaidya	Inspecting Postmaster, and Editor of the <i>Bhārat Sramjidi</i> (or Indian Workman). Pupil in the Bengal Ladies' School.	
76	1877 July 7	Lahore	SARKÁR, Madhu Sudhan PRASÁD, Bisvaba	21 15	Bráhmaṇ Kshetri	A Bengali member of the Pan- jáb Brahmo Soma]. Eldest d. of Lálá Shiva Prasád, a Hindustani resident of Mirut.	

77	1877	Dacca	GURTA, Kámini Kánta	22	Vaidya	Head Clerk in Judges' Court, Noakháli. Eldest d. of Pran Náth Mallik of Bégáchárá.
R.	Nov. 6		MALLIK, Maha Lakshmi	14	Piráli Bráhmañ	
78	1878	Calcutta	RÁY-CHAUDHURI, Khi- rode Chandra, M.A. (Widow) MUKERJEE, Alaká Sundari	27 15	Bráhmañ Ditto	Teacher in Cuttack College.  D. of Mathurá Náth Mukerji, and pupil of the Bengal Ladies' School.
79	1878	Bombay	KERKAR, Sadasaive Pan- durang —, Durga Báí (Widow)	29 17	Bráhmañ Ditto	Manager of a mill at Sholápur, and a member of the Bombay Práráthana Samáj. "A girl from up-country."
80	1878	Calcutta	GROSE, Bhuban Mohan Bose, Jagat Lakshmi	31	Káyastha Ditto	Printer.
81	1878	Calcutta	CHATTERJEE, Chandra Náth —, Mangala Sundari (Widow)	28 20	Bráhmañ Bráhmañ	Homoeopathic practitioner at Gya. A lady from Ándul Murri, S. of Calcutta.
R.	May 15					

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
82 R.	1878 June 8	Calcutta	RÁY, Prasanna Kumár, D.Sc. DAS, Saralá	28 16	Kāyastha Vaidya	Professor of Physical Science in Dacca College. Eldest d. of Durga Mohan Dás, Pleader in High Court, Cal- cutta.	No. 82.—The <i>Brahmo Pub- lic Opinion</i> (of June 20 and 27, 1878) contained full reports of some very interesting addresses which were delivered at this wedding by the bride's father and two of his friends; but as these addresses were al- most entirely of a per- sonal nature, they are here passed by.
83 R.	1878 Oct. 21	Calcutta	CHATTERJEE, Vishnu Charan ( <i>Widower</i> ) SARKAR, Nitambini ( <i>Widow</i> )	26 24	Bráhmaṇ Kāyastha	Head Pandit in the Normal School, Jalpaiguri.	
84 R.	1879 Jan. 24	Dacca	DATTA, Sasi Bhusan GUPTA, Chapalá	28 16	Vaidya Ditto	Teacher in Cuttack High School, and now teacher in Bethune Girls' School, Calcutta. Third d. of Kālī Nārāyan Gupta of Bhátápárá, and pupil of Dacca Eden School.	
85 R.	1879 Feb. 15	Bhágálpur	MUKHERJEE, Khetter Náth ( <i>Widower</i> ) GHOSÁL, Binodini ( <i>Widow</i> )	26 15	Bráhmaṇ Ditto	Deputy Magistrate of Maldah. D. of Sasi Bhusan Mukerji, Government Pleader, Bhá- galpur.	

86	1879 March 8	Lucknow	Dev, Hirá Lal ( <i>Widower</i> ) Mukerji, Dakshayini ( <i>Widow</i> )	38 17	Carpenter caste Bráhma	Accountant in Engineer's office at Sitápur. D. of Rám Kamal Banerji.	
87	1879 March 11	Midnápur	Mitra, Joy Krishna Bose, Sarat Kumári	24 14	Káyastha Ditto	Son of Nilmoni Mitra of Con- nagar. Elder d. of Durga Náráin Bose, teacher in the Midnápur Col- lege.	
88	1879 March 26	Nowgong (Assam)	Goswami, Ananda Rám Dicca, Ambiká Sundari	26 16	Bráhma	D. of Rudra Rám Dicca (a Christian).	No. 88.—"The bridegroom, while embracing the Brah- mo religion, cast off his holy thread and passed through a severe ordeal of persecution last year (1878). The bride is the accomplished daughter of a Christian gentle- man." — <i>Brahmo Public Opinion</i> , April 24, 1879. There can be scarcely a doubt that this marriage was registered under the Act, but as I have seen no definite statement to that effect, I have not marked it as such.



No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	Remarks.
89 R.	1879 April 23	Dacca	CHÁTTÉJI, Ádináth GUHA, Baradá Sundari	27 24	Bráhma Káyastha	Teacher in the Hurlinga Ben- gal School, Mymensingh.	
90 R.	1879 Aug. 23	Jalpaiguri	BÁTERJI, Hari Dás MUKERJI, Mukta Keeshi ( <i>Widow</i> )	25 23	Bráhma D.	From Sántipur in Nuddea. D. of Pandit Gobind Chandra Bhattacharjya of Sántipur.	
91 R.	1879 Aug. 28	Calcutta	MALLIK, Natobar —, Prabodha Mohini ( <i>Widow</i> )	33 28	Bráhma Sadgope		
92		Dugshai (in the Panjáb)	BAGCHI, Prasanna Maya CHÁTTÉJI, Jagan Mohini		Bráhma Ditto	Clerk in a Government office. D. of a clerk.	Nos. 92 and 93.—The gen- tleman who sent me word of these two marriages could not tell me their dates, but these must have been some time be- fore the year 1878. Nei- ther marriage was regis- tered under Act III of 1872.
93		Same place	CHÁTTÉJI, Gyanendra CHÁTTÉJI, Sangsár Mohini		Bráhma Ditto	Clerk in a Government office. D. of a clerk.	

## NOTE 1. (No. 38.) THE MARRIAGE AT MADRAS.

The entire service used at this wedding was given in the *Indian Mirror* of Sept. 29, 1871. It opened with an excellent Marriage Prayer which is worth preserving.

"O Lord! We have assembled now with our friends for the solemnization of this auspicious marriage ceremony. Thou art the Giver of all good; wholly depending on Thee, we beseech Thee to make it issue in good. Thou upholdest the sphere of domestic life. We take refuge with Thee. Lord of the Universe! Thou hast created man. Thou sustaineest him in childhood, and as he grows in age, Thou makest his soul grow in knowledge and virtue. Thou dost unite man and woman in proper age with the chain of marriage, and by establishing pure love between them, Thou makest them help each other. Thou dwellest in the midst of the family as the Family Deity, and abundantly dost Thou shower forth joy and peace. As Thou art governing this vast physical universe with Thy physical laws conducive to our good, so art Thou protecting every family by sweet moral laws. Infinite is Thy mercy, O Lord! Thy goodness has no limit. Give us the power to imitate Thy incomparable love with which Thou art ever promoting the welfare of the world, and so purify our every domestic relation and our every action, that we may be enabled to discharge all our social duties according to Thy injunctions. Om! One only without a second!"

The chief clauses of the marriage ritual which followed this were nearly identical with those given in pp. 11, 12 (with the omission of "the beloved of my daughter"), except that the declaration of the bridegroom commenced with the following sentence:—"This day, in the presence of the All-seeing God, and before this assemblage of Brahmans and their sympathizers and friends, I take thee as my wedded wife,"—the bride's declaration being an exact pendant to this. The double prayer which ended the declarations ("May my heart be thine and thy heart be mine, and may the hearts of both of us be God's")

"was followed by the exchange of flower-garlands between the wedded pair, and the bridegroom then invested the bride with a plain and simple golden necklace, called *mangalyam* or *tally*, as a token of marriage, the Hindu custom, in this instance of *mangalyadhahanam*, being only adopted in respect of its propriety, and not in the several details of its observance.

"This was accompanied by flower-showers from the assembly, in expression of their joy on the occasion, and by clapping of hands, and followed by a musical entertainment.

"The bride and bridegroom having then been asked to sit nearer together, and they having done so, the minister addressed them as follows."

Here followed the address which closed the first Brahmo marriage in 1861 (see pp. 10, 11), and has been very frequently used since. Some other portions of that service were also used at the Madras wedding, with slight modifications.

## NOTE 2. (No. 49.) THE STORY OF BIDHUMUKHI MUKERJI.

This wedding was the last scene in a history too remarkable to be omitted here, which forcibly illustrates the worst evils in the Hindu marriage system, and the conflict which Progressive-Brahmoism has waged therewith. I condense the chief incidents

(as nearly as possible in the original words) from the affidavits put in at the trial, as reported in the *Indian Mirror* of January 24, 1871.

About ten years ago, there lived at Nowgong in the district of Dacca, an elderly Bráhmaṇ gentleman, Babu Srináth Háldár, and his married niece, Srimati Durga Sundari Mukerji. This lady was the wife of Babu Govinda Chandra Mukerji, a Kulin Bráhmaṇ residing elsewhere, who had married eighteen wives in different places. According to the usual practice of Kulin Bráhmaṇs, he visited them occasionally, chiefly for the purpose of receiving money, he supporting himself by tributes exacted from his several wives. Now Srimati D. S. Mukerji had a daughter named Bidhumukhi, who was born in Chaitra (March-April) 1853, and had lived ever since with her mother and great-uncle, and had never been under the guardianship or control of her father. In the same family-house lived also two brothers, Baradá Kánta and Sáradá Kánta Háldár, nephews of Srináth Háldár and cousins to Bidhumukhi's mother and herself. Sáradá Kánta taught Bidhumukhi to read and write Bengali, she being under his tuition from the year 1865 to 1869, when he left his ancestral home. In that year his uncle Srináth Háldár desired both the brothers not to visit or stay at the family-house, as they had publicly renounced the Hindu faith and joined the Brahma Somaj.

Apparently it was not long after this (but the date is not given) that Babu Srináth Háldár, being anxious to dispose of his great-niece in marriage, arranged that she should be married to a Kulin Bráhmaṇ of Bibandi, in the Dacca district, who had already been married to thirteen wives, of whom eleven were then living. But Bidhumukhi, having from her education acquired a dislike to the practices and customs of the Kulins, and being greatly averse to this proposed marriage, wrote to her two cousins, the young Háldárs, and to such others of her male relatives as she thought would be likely to sympathize with her,—complaining of the cruel way in which she was treated in the family, and begging to be rescued from such treatment, and from the dreaded marriage. Her great-uncle, perceiving her views and tendencies, threatened her with punishment if she should ever be seen reading or writing, and especially forbade any sort of communication with the two Háldár brothers. They were anxious to render her any assistance in their power, but their uncle being a man of great influence at Nowgong, they were for a long time unable to do anything openly to help her, especially as she was strictly watched by day and night. At last, about August 1870, her great-uncle arranged that the marriage should take place without further delay. Sáradá Kánta Háldár (who was then studying at Presidency College, Calcutta), consequently intended to apply, as advised by counsel, to the sub-divisional magistrate of Munshigunge for assistance; but meanwhile his brother Baradá Kánta, who was residing at Dacca, yielding to the entreaties of Bidhumukhi, and

fearing that she might be married by force without delay, proceeded to Nowgong, and on the 5th of September 1870, started with her for Calcutta. On discovering her flight, her great-uncle dispatched several parties of *sirdars* or armed men in different directions, with instructions to bring her back by force. Now there was another family of brothers named Chatterji, living at Dacca,—cousins to the two young Haldárs and Srimati D. S. Mukerji. The eldest of these, Shama Kanta Chatterji, was a Hindu (the other brothers are well-known Brahmos) and he took up the cause against Bidhumukhi, and issued a telegram in the name of her father (who was not then in Dacca), in the following words.

“From Gobind Mukerji, Dacca, to Jagomohan, 2 Shibtoia, Barabazar, Calcutta.

“Barada Haldar has stolen my daughter, Bidhu, with jewels and property. Apply on authority of this telegram to Kushtea Police for their arrest and telegraph me.”

Fortunately the fugitives did not travel *via* Kushtea, but *via* Barisal (where they were kindly sheltered by Mr. and Mrs. D. M. Das), and they reached Calcutta safely on Sept. 14. Meanwhile every effort was being made for their apprehension, and the Magistrate of Dacca issued a warrant to the Calcutta Commissioner of Police to arrest Bidhumukhi, and also Barada Kanta Haldar and Prasanna Gupta (his companion), on the charge of abducting her. Srinath Haldar himself came up to Calcutta with this warrant, but his nephews brought the case before the High Court, where it was heard on the 20th of September, 1870, before the Chief Justice (Sir R. Couch) and Mr Justice Loch. Sarada Kanta Haldar and Bidhumukhi each put in a long affidavit narrating the case in full, and these were read to the Court by the chief counsel for the defence, Mr. Manomohan Ghose. The Court called for the record of the Dacca Magistrate's proceedings, and ordered “that the execution of the warrant and all orders in the case be stayed.” In due course the record was sent up, but Srinath Haldar also sent a long petition (in reply to the above mentioned affidavits,) to the Dacca Magistrate, which the latter forwarded to the High Court of Calcutta, where the case was again heard on the 21st of January, 1871, before Mr. Justice E. Jackson and Mr. Onokul Chunder Mukerji. The former decided (the latter concurring) that both of the warrants were illegal, the “abduction” without evil intent being no offence, and Bidhumukhi herself being not even charged with any offence to justify her arrest.

This happy termination of the affair left Bidhumukhi, then not quite 18, free to take her own course, her own parents having taken no steps to obtain possession of her. Her generous cousins placed her in the Female Normal School of the Indian Reform Association, and afterwards in the Hindu Ladies' School opened in 1873 by Miss Akroyd (now Mrs. Beveridge). But she was not destined to the life

of a governess. An attachment sprang up between her and an estimable young Brahmo of the ultra - progressive wing, Babu Rajanináth Ráy, M.A. No legal marriage, however, was possible to them for a long time, as Act III of 1872 had then become law, which obliges minors who desire its protection to obtain the written consent of parent or guardian to their marriages. The young couple waited accordingly till, in the month of Chaitra (March-April) 1874, Bidhumukhi completed her 21st year, and in the following May the wedding was celebrated among a large and joyful company of friends, and the heroine of romance entered safely upon the every-day world, where she still remains as a happy wife and mother. The marriages of the two young Haldárs will be found in my list at Nos. 37 and 50, the first of these being the wedding of Sáradá Kánta, who died in a decline about two years afterwards, deeply regretted by all his friends. Baradá Kánta Haldár and Rajanináth Ráy are active members of the Sadharan Brahmo Somaj, the latter being also on its General Committee.

### III. Summary of Results.

From the foregoing Register it will be seen that Brahmo marriage has not yet ceased to be a novelty, requiring courage in the parties concerned. What proportion the ninety-three marriages here recorded bear to the total number of marriages celebrated during those eighteen years among persons calling themselves Brahmos, I am not able to say. But it may be noted that the names of the husbands and fathers in this Register include a large proportion of the names known in most of the active movements of the Brahmo Church throughout its whole history. Brahmo marriage is, in fact, a very definite pledge of fidelity to principle, and hence its high moral and social (as well as religious) importance. As it is very desirable to ascertain to what extent, and under what conditions, this reform has made its way in India, I add three tables, summarizing the chief results according to (1) chronology, (2) locality, and (3) the brides' ages.

TABLE 1.

Year.	Number of Marriages.	Registered Marriages.	Widow Marriages.	Inter-Marriages.
1861	1	—	—	—
1862	1	—	—	—
1863	2	—	—	—
1864	3	2	2	1
1865	1	1	1	—
1866	4	3	2	3
1867	7	2	3	2
1868	6	3	2	1
1869	8	6	3	2
1870	3	3	2	2
1871	3	1	1	1
Total before the Act..	39	21	16	12

Year.	Number of Marriages.	Registered Marriages.	Widow Marriages.	Inter-Marriages.
1872	2	2	2	2
1873	4	4	3	1
1874	5	4	3	1
1875	5	3	2	2
1876	16	15	3	7
1877	6	3	1	5
1878	6	5	3	2
1879	8	6	3	3
Undated	2	—	—	—
Total after the Act..	54	42	20	23
Total from 1861 to 1879.....	93	63	36	35

TABLE 2.

		Number of Marriages.	Before the Act.	After the Act.	Registered.	Widow Marriages.	Inter-Marriages.
South and West Bengal	Calcutta	38	16	22	29	17	15
	Krishnagar	2	2	—	1	1	—
	Midnapur	2	1	1	1	—	—
	Baráhanagar	1	1	—	1	1	1
	Bhowanipur	1	1	—	—	—	—
	Dhákuriá	1	—	1	1	—	1
	Monghyr	1	1	—	1	—	1
	Satragáchi	1	1	—	—	—	—
East Bengal	Unnamed	1	1	—	—	—	—
	Dacca	13	1	12	11	3	7
	Barisal	6	6	—	6	6	3
	Kálikachha	2	—	2	—	—	1
	Lákhutiá	2	2	—	1	1	1
	Bágháchrá	1	1	—	1	—	—
	Bhátpara	1	1	—	—	—	—
	Itna	1	—	1	1	—	—
North Bengal	Mymensingh	1	—	1	1	1	—
	Tipperá	1	1	—	—	—	—
	Bhágápur	1	—	1	1	1	—
	Jalpaiguri	1	—	1	1	1	—
Assam	Rangpur	1	—	1	1	1	1
	Nowgong	2	—	2	1	—	1
N. W. Provinces	Gowálpára	1	—	1	1	1	—
	Ágrá	1	—	1	—	—	—
Oudh	Delhi	1	—	1	1	—	1
	Lucknow	2	1	1	1	—	1
The Panjáb	Dugahai	2	—	2	—	—	—
	Láhore	1	—	1	—	—	1
	Unnamed	1	—	1	—	—	—
Western India	Bombay	2	1	1	1	2	—
Southern India	Madras	1	1	—	—	—	—

TABLE 3.

Age of Bride.	Before the Act.		After the Act.		Total Number of Brides.	Number of widows among these.	
9	....	1	....	—	.... 1	....	—
11	....	1	....	—	.... 1	....	—
12	....	3	....	—	.... 3	....	—
13	....	3	....	1	.... 4	....	1
14	....	4	....	8	.... 12	....	—
15	....	4	....	6	.... 10	....	2
16	....	4	....	8	.... 12	....	3
17	....	—	....	6	.... 6	....	1
18	....	4	....	3	.... 7	....	4
19	....	—	....	6	.... 6	....	4
20	....	4	....	2	.... 6	....	5
21	....	—	....	1	.... 1	....	—
22	....	—	....	1	.... 1	....	1
23	....	—	....	2	.... 2	....	2
24	....	—	....	2	.... 2	....	1
25	....	2	....	—	.... 2	....	2
26	....	—	....	1	.... 1	....	1
27	....	1	....	—	.... 1	....	1
28	....	—	....	1	.... 1	....	1
Ages unrecorded	....	8	....	6	.... 14	....	7
		39		54		93	36

1. The first thing which will strike the observer is the increase in the number of marriages since the Act of 1872; 54 having taken place in the 8½ years ending with August 1879, against 39 marriages in the 10½ years ending 1871. The average of widow-marriages is much the same in both periods: the inter-marriages show an increase in 1876 and 1877, but not in other years. For the unusually large proportion of marriages in 1876 I know of no reason (unless the Prince of Wales' visit may somehow have acted as a stimulus).

2. But although there can be no doubt that the Act has greatly encouraged and promoted Brahmo marriage, it will be seen that many Brahmos have not taken advantage of it to legalize their marriages. Of the 39 marriages before the Act, only 21 were retrospectively registered (according to Section 20, p. 38); but here some allowance may be reasonably made for the difficulty of producing the witnesses to long-past events. Yet after the Act, 12 marriages out of 54 were celebrated independently of it, and of course remain unregistered; although with the exception of one case in 1875, where the bride was only 13, the conditions of Act III appear to have been faithfully observed, as is frequently stated in the newspaper notices of such marriages. What, then, are the objections to the Act which still linger among a minority of those Theists who marry with Brahmic rites? First, there is in some minds an idea that the Registrar is put in the place of a priest, which deprives the marriage of its character as a sacrament. This (which is the Conservative Brahmos' idea) is clearly a mis-appre-

hension of the facts. The Registrar need not utter a word throughout the whole ceremony; all that is required of him by the Act is that he should *witness* the marriage, and should hear the distinct words spoken by each party to the other, "I, [A] take thee, [B] to be my lawful wife [or husband]" (see Section 11, p. 37); afterwards certifying the facts of the marriage in writing, as in the third schedule of the Act (see p. 39).

Secondly, objection is taken to the declaration, "I do not profess the Christian, Jewish, Hindu, Mahomedan, &c., religion," partly on account of its merely negative character, and partly for its definite repudiation of the Hindu religion, which has usually been that in which the Brahmans have been born and bred. Many who are thoroughly Brahmic in the repudiation of polytheism, idolatry, and even caste, still cling to the dream that in some sense they still belong to the old faith of their country, only purified from its corruptions; and to utter deliberately the words, "I do not profess the Hindu religion," is a step which they do not like to take. An esteemed Brahmo correspondent, when sending me word of several marriages in the North of India, wrote thus on the subject:

"None of these marriages were registered under Act III of 1872, though they were strictly performed according to Brahmic rites, and so were the two marriages of Lahore. The reasons why these marriages were not registered under Act III of 1872 were (1) that one of the contracting parties was Hindu, and (2) that the other parties had conscientious scruples to make the declaration required by that Act to the effect that the parties do not profess Hinduism, Christianity, Mahomedanism, &c., &c. For my part I would rather declare that I profess all these religions than that I do none of them, for I believe that all religions in the world are based on Brahmoism, though they contain also some erroneous doctrines, just as many Brahmans harbour some incorrect notions of Brahmoism along with the true ones."

Here we come upon one of the peculiar characteristics of the Brahmo Somaj as at present existing,—its lack of a hard and fast outline that can distinguish it indisputably from other religious communities. Pure Monotheism is, *per se*, quite capable of being the centre of a very rigid system. But the sympathetic and appreciative spirit towards other faiths which is, in one respect, among the most hopeful and gracious features of Brahmoism is, at the same time, the source of (what I cannot but regard as) two of its greatest weaknesses, viz., (1) a reluctance in some quarters to formulate a distinctive ideal of faith and life which shall pursue its own independent career, and (2) a not infrequent tendency to relax the hold on those higher Brahmic standards, personal or social, which are beyond the sympathy of surrounding friends and neighbours. Of course, if a Brahmo does *not* feel that he has absolutely broken with Hinduism (and such may no doubt be the case with brave men who, like the correspondent just quoted, are quite above the weakness of forsaking an unpopular standard once really adopted), or if, having utterly renounced Hinduism himself, he marries a woman who has



not done so, it would be untrue in him to make, or to urge his bride to make, the declarations in Act III. And doubtless Brahmo marriage is a most important step in itself, quite independently of any co-operation with the Legislature. Let this be heartily admitted. Yet such co-operation is surely most desirable, if not too dearly bought: and Mr. Stephen went very closely to the point when he said that it was hardly possible for the Legislature

“to hold other language on the subject than this—‘Be a Hindu or not as you please: but be one thing or the other, and do not ask us to undertake the impossible task of constructing some compromise between Hinduism and not Hinduism which will enable you to evade the necessity of knowing your own minds.’”

And the history of the movement shows that such renunciation of Hinduism was the only condition of the Act which could save it from the serious opposition of the genuine Hindus on one hand and the Conservative Brahmos on the other. I cannot but hope that a re-consideration of these facts may help to outweigh the natural dislike to the merely negative declarations of the Act, at least among those Brahmos who can conscientiously sign them.

2. At this point let the reader look at Table 2, and it will be seen that Brahmo marriage in general, and Brahmo marriage under Act III in particular, have found very various acceptance in different localities. Of the total number of 93 marriages, 82 have been in Bengal. Calcutta heads the list with 38 (29 being registered); but these were not all the marriages of local residents,—many persons marrying there for greater safety or convenience. East Bengal counts 27 altogether, of which 13 were in Dacca,—12 being after the Act, and 11 of these being registered; while Barisal counts 6, all before the Act, all widow marriages and all registered. No other town in India after these three reckons more than two marriages. The Panjáb counts 4, Oudh, the N. W. Provinces, and Bombay, each 2, and Madras, 1. Of these last 11 marriages only 3 were registered.

These facts plainly show that Bengal has been the chief field of distinctive Brahmoism,—East Bengal holding a position of activity only second to Calcutta. It is to this distinctive Brahmoism that Act III really owes its existence, and the chief fruits of the Act have been reaped in that field. But what have the Brahmos out of Bengal been doing all this time? Many of them besides the 11 recorded above, must surely have married since the foundation of the Somajes there. When will the robust races of the North and West emulate the spirit that has been shown in this matter by “effeminate Bengalis?”

3. Of Table 3 I must frankly own that I cannot guarantee all its details. The chronology and locality of a marriage may be fairly

established by evidence, but the age of the bride is far more difficult to ascertain. I can of course only give the figures supplied to me, and these are sometimes differently stated by different authorities. In such cases I have usually given the lowest age, especially with a view to one fertile source of confusion. The old system still lingers in India of reckoning periods, not from the last anniversary, but from the next; thus Bidhumukhi Mukerji's age at her wedding was put down as 22 in the list sent to me, though she was then only a few weeks past 21. In this, and in a few other cases, I was able to rectify the figures; but it is probable that several others remain in which the reckoning remains uncorrected. Act III requires the bride to have *completed* her age of fourteen years "according to the Gregorian Calendar;" and it may be hoped that this provision has begun to induce a more correct system of reckoning ages among those who make use of the Act. However, when all allowance has been made for these possible inaccuracies, Table 3 will still show three facts which cannot be mistaken, viz., (1) that a fair proportion of the Brahmo brides have been of adult age; (2) that those of whom this cannot be said were still much above the merely infantile age which chiefly prevails in Hindu society; and (3) that the average of age has visibly risen since the passing of Act III. The details given in the preceding Marriage Register will show that this has been the case even in several marriages which were not celebrated under the Act.

4. Lastly, it should be observed that Act III has been useful to several Dissenters who are not Brahmos. Two, if not three, marriages took place under it during its first year, which appear to have been of a purely civil character; and I am informed of five other such marriages which have taken place since. In connection with this I must reluctantly refer to a very base objection which has been recently brought against the Act by the Calcutta correspondent of a Hindu provincial newspaper, viz., that "men and women of the most questionable character have taken advantage of it to get themselves married," and that "it is high time that the Act should be repealed, or so modified as not to sanction" such marriages. What is the real meaning of this? Not, that the Act offers any special facilities to young men for contracting degrading unions,—its provisions all tell unmistakably in an opposite direction;—but that if persons of adult age, and beyond parental control, who have already lived irregularly, are minded to amend their ways so far, at least, as to accept the restraints and responsibilities of lawful wedlock, they should be prevented from doing so, and be thrust back into hopeless evil. Once a criminal, always a criminal. May such a ruinous and demoralizing doctrine never find acceptance with the Legislature of Christian England.

## RETROSPECT OF THE YEAR 1878-79.

The unexpected length to which the preceding Chapter has extended, leaves me but scanty space for the Retrospect of the past Brahmo year, which has been one of unusual activity in various departments. The more salient events alone, therefore, can be here epitomized. It will be most convenient to commence with the proceedings of the individual Somajes, and to estimate the general position of affairs afterwards.

---

 THE METROPOLITAN SOMAJES.

## 1. THE ĀDI BRĀHMO SOMĀJ.

The anniversary festival of 1879 was opened by a very interesting gathering at the house of Babu Debendra Nāth Tāgore, to do honour to the memory of Rām Mohun Roy. The project had been started by the Sādhāran Brahmo Somaj, in the hope that "all sections of the Brahmo community might mingle together" to celebrate the memory of their founder; and the authorities of the Ādi Somaj, on being consulted, gave their hearty co-operation, and undertook the chief management of the affair. "The attendance was large, numbering more than a thousand people, and the proceedings were solemn and impressive from beginning to end." The following detailed account was given in the *Brahmo Public Opinion* of Jan. 23, 1879.

"The meeting held in the house of Babu Debendra Nāth Tāgore on Sunday last, in honour of the memory of Rajah Rām Mohun Roy, was a complete success. All classes of the Brahmo community, with the exception of Babu K. C. Sen and his friends, were fairly represented. Many friends came from the mofussil to be present on the occasion. Besides Brahmos, there were many non-Brahmo admirers of the Rajah. But the fact that lent the most interesting feature to the whole proceeding was the presence of Babu Ananda Krishna Bose, one of the earliest disciples of the Rajah. He is nearly past eighty, bending down beneath the weight of years, but his memory of his great master is nothing impaired. He told us that he copied the Rajah's translation of the Vedānta before sending it to press. When speeches were being made, and the good works of the Rajah were being related, tears were seen trickling down his eyes. The meeting from beginning to end was a solemn one. Babu Dijendra Nāth Tāgore [a son of Debendra Nāth's and a minister of the Ādi B.S.] in a short but pathetic speech explained the reason of his having called that day's meeting. Babu Rājānārain Bose then read a letter which he had received the day before from Babu Chandra Sekhar Deb, one of the very few living friends and coadjutors of the Rajah. After which followed a song of the Rajah's and a new song composed for the occasion and sung by a blind man, a Brahmo, and an admirer of the Rajah. The song was very pathetic, and elicited frequent cheers. After this, Babu Nagendra Nath Chatterji [of the Sādhāran B.S.], in a long and eloquent speech, related almost all the good works of the Rajah, his unwearied labours in the cause of universal religion, his researches into the Hindu Shāstras, his studies into the ancient and modern languages, his strenuous exertions on behalf of high English education, his untiring perseverance to suppress the

Suttee, his single-handed combats with all manner of literary assailants, his attempts to form a Bengali literature. All these were described in glowing and thrilling terms. The summing-up of his speech was particularly touching and eloquent. Babu Rájárain Bose, the president of the Adi Brahmo Somaj, was the next speaker. He related many interesting anecdotes about the Rajah. Some of these anecdotes he gathered from his late father, who was himself a disciple and coadjutor of the Rajah. After the singing of another hymn composed by the Rajah, Pundit Shiva Náth Shástri [of the Sádharán B.S.] read an extract from an article contributed to the *Somprakash*, by Babu Akhoy Kumár Datta. The portion read out was so touching that it melted many into tears. After which the audience proceeded to the Hall of the Adi Brahmo Somaj, the very house of prayer built by the Rajah, and there the whole assembly stood up, and sang with one voice the celebrated hymn "*Jayadeba, Jayadeba*" [Glory to God"]. After which the assembly dispersed."

#### THE BRAHMO SOMAJ OF INDIA.

The leaders of the Brahmo Somaj of India took no part in the commemoration of Rám Mohun Roy. Their annual *Mághotsab* was however distinguished by a unique feature of its own. On Thursday, January 23, the actual Anniversary Day (the usual services of that day being relegated to the following Sunday), Mr. Sen delivered an address in the Town Hall of Calcutta on the subject—"Am I an inspired prophet?" I condense a brief abstract thereof from the *Indian Mirror Extraordinary* of Jan. 27, 1879.

"Fellow Countrymen and Friends,—Again and again has India asked me, 'Art thou an inspired prophet?' . . . Unfortunately the question gathers force year after year, and its interest, like rising and swelling surges, rushed on from province to province, from town to town, and from presidency to presidency, till a purely personal question assumed the formidable proportions of a national problem . . . and began to affect the interests of my country, and hinder the progress of my church. . . . This solemn question must be solemnly answered. . . . I am not going to justify my conduct nor to defend my recent movements and actions. Judgment belongeth to the Lord. . . . I will tell you what I think of myself. . . . I am among the sinners of the world, not among its saints. I am unworthy to touch the shoes of the least of the world's prophets. . . . Then what am I? If I am not a prophet, I am a singular man. I am not as ordinary men are, and I say this deliberately. I say this candidly. . . . My singularity began when I was fourteen years of age. I then abstained from animal food. . . . What was it that made me so singular in the earlier years of my life? Providence brought me into the presence of three very singular persons in those days. . . . I fell down and learnt contrition and repentance at the feet of John the Baptist. Why did he come to me? Did he really come to me? Yes, he did come to me, he whose voice was heard in Judea several centuries ago. . . . Then came another prophet far greater than he, the prophet of Nazareth. . . . 'Take no thought, said He, for your life, what ye shall eat, or what ye shall drink, or what ye shall put on. Take no thought for the morrow.'"—[After this came the apostle Paul, who] "gave me but one lesson, and that was enough. He said unto me, 'Let them that have wives be as though they had none.' . . . Having thus spoken to me through these eminent prophets, and taught me self-denial and asceticism, the Lord took me away from the world altogether, and gathered me into His fold and into His church in the spirit world. And He said unto me—"I am thy church and doctrine, I am thy creed and thy immortality, thy earth, thy heaven; I am thy family

and thy habitation, thy food and thy raiment, thy treasure here and in heaven. Believe in Me.' . . . The Lord said I was to have no heaven, but life in Himself; no doctrine, no creed, but a perennial and perpetual inspiration from heaven." . . . All my prayers were addressed to Him, and all my knowledge was derived from Him and not from books. . . How can he who scarcely reads two books in 365 days be reckoned a wise or a learned man? . . . I am not holy, I am not rich, I am not learned. Yet have I the one thing needful. I have faith.

"If I am mystical, am I not practical too? I am practical as an Englishman. . . Energy? Yes; I have that in a very great measure in my character and in my church. It is the vigour and energy of the Englishman or the American. My church is a vast, European Church, full of resolution, heroism, strength, and vivacity. My church has in it all the elements of European practical life. . . In my church warm devotion and practical enthusiasm are commingled. . .

"For the last twenty years have I fought in the cause of God and of India. But men have attempted to prove that I have been guided by my own imagination, reason, and intellect. Under this conviction they have from time to time protested against my proceedings. They should remember that to protest against the cause I uphold is to protest against the dispensations of God Almighty, the God of all Truth and Holiness. I will make no secret of this, for I believe that my life is identified with my mission, and that remonstrances and protests cannot make me swerve from it. The Lord will vindicate His truth and the character of those who put their trust in Him. . . I have told you that I am a sinner, yet am I commissioned by God to preach certain truths. . . In doing this work, I am confident I have not done any thing that is wrong. I have tried to do the Lord's will, not mine. I have ever proved consistent with myself, and preserved the integrity of my destiny. . . Surely I am not to blame for anything which I may have done under Heaven's injunction. If any one is to blame, the Lord God of Heaven is to blame for having taught me, and constrained me to do certain things for the good of my country. Under His command I have done so, and I will do ten thousand similar things as long as I live. . .

"I have indulged in egotism this evening, gentlemen, but I ask your pardon and indulgence. It is only the pressure of public opinion that has brought me here to explain my character and conduct. Am I a prophet? No. Am I a singular man? Yes. Can you wrest India from me? . . That is impossible. I hold my ground, and with my valiant co-adjutors around me, my proved and tried co-adjutors, I will hold the citadel of Truth, and will not give it up. . . Either India or death. Either patriotism or infidelity. I have no other alternative. . . Man's creed, man's counsel, I will not follow, but will trust and serve the Lord."

In this painful exhibition of an almost incredible self-importance, those readers who remember the controversies of last year may easily perceive not a merely aimless flow of extravagant rhetoric, but a distinct confession of faith and manifesto of policy. Mr. Sen is "not as ordinary men are;" the Lord has said that he is "to have perennial and perpetual inspiration from heaven;" and "men should remember that to protest against the cause which he upholds is to protest against the dispensations of God Almighty." Although "a sinner," he is "confident that he has not done anything that is wrong" in his work, which has been all performed "under Heaven's injunction," and he "will do ten thousand similar things so long as he lives."

This manifesto strikes the key-note of Mr. Sen's chief course during the past year. In sermons and leading articles, in prayers and exhortations, it is everywhere asserted by the organs of the Brahmo Somaj of India that its members are entering upon a new and more advanced stage of religious life. The *Mirror* of Sept. 28, 1879, tells us that long daily services are held, which "may, indeed, be regarded as the chief instrument for the furtherance of that object. Formal prayers and stereotyped addresses to an imaginary and abstract deity are giving way to sustained conversation with Heaven's King, and the pleasant flow of deep, unutterable sentiments."

To the same effect Mr. Mozoomdar also writes in the October number of his *Theistic Quarterly Review* ("Indian Theism—a new phase"), saying,

"The foundations of the Brahmo church are being laid upon one single point—the felt nearness of the Divine Person. . . . Have the public in India and England bestowed sufficient attention upon the peculiar language now-a-days employed by Brahmo devotees? . . . If language be as it truly is, an index to the life within, then it must be concluded that our Church is on the way to that vantage-ground of faith, from where the sights and sounds of the higher world are distinctly seen and heard. Such significant words as these, *seeing, hearing, and touching the Spirit of God*, are becoming quite familiar among advanced Brahmos. . . . It is no fancy, no dreamy mysticism, no hypothesis, no 'I suppose,' but *real vision*."

What is the nature of this "vision" may be seen, at least to some extent, in the papers headed "Devotional" (understood to be by Mr. Sen) in which the *Mirror* has latterly been publishing some of this so-called "sustained conversation with Heaven's King." Several of these "conversations" are too puerile and too irreverently familiar for quotation here. Others read like poor imitations of Ezekiel or the Apocalypse, and these latter are too often disfigured by angry fulminations (always ascribed to the Divine voice) against some supposed "secret enemies of God," who "have put on the mask of Theists," but who "have not seen God, and ridicule those who have."

"Whoso disbelieves or doubts a single passage in my scripture" ["upon the tablet of the heart"] "is an unbeliever and an infidel. Whoso imagines, conjectures, dreams, or feels uncertain about the least of my scripture truths is not worthy of a place among true believers, and is unfit for the kingdom of heaven. Whatsoever I say unto you is the truth."

"Unto the apostles and ministers and missionaries I have ordained amongst you, ye shall give due honour and affection, and unto every one of them ye shall be ever respectful and grateful."

"From the Brahmo Somaj shall be winnowed away the chaff and the husk, and only the wheat shall be gathered. . . . Behold thousands of thieves and robbers and infidels have found their way into my church! But I shall make it too hot for them. The time cometh when they must have their reward. . . . From my Church shall they be removed as poison and filth, that being purged it may live and those in it."

Another feature of Mr Sen's new régime is the institution of an order of *Adhyapak*s or "professors of religion." On Sunday, Sept. 7th, 1879, four of the missionaries, including Mr Mozoomdar, "received their vestments as *Adhyapak*s or professors" from Mr. Sen, who also delivered a special charge to them. "The vestment was a yellow cloth, known in India as *gairic bastra*. The effect of the colour was good. The four missionaries sat upon elevated platforms in front of the pulpit; and from thence read out extracts from the Bible, the Shastras, the Buddhist books, and the Koran, respectively." On the following Sunday Mr. Sen also appointed another of his disciples to be a "singing missionary," and delivered to him a "charge" to that effect. The *Sunday Mirror* of October 12 states that an expedition was then being arranged "to be composed of the Singing Missionary as the head, and a number of devout Brahmos including the minister and several missionaries, one of whom will act as general Secretary and receiver of alms;" and this band is to make a country tour, singing and lecturing at different places.

It should be added, however, that all Mr. Sen's theological teaching during the past year has not been of this sensational character. His long-closed "Theological Institution" was re-opened at the Albert Hall, on the 29th of January, 1879, and he lectured there more or less continuously up to July. The following is a list of his subjects, which, judging from the reports in the *Mirror*, appear to have been generally well treated. The lectures are said to have been well attended, though whether chiefly by Brahmos or by outsiders, does not appear.

January	29, 1879.	The Existence of God.
February	8.	The same, and our relations to Him.
"	22.	Conscience.
March	29.	Theism, Pantheism, and Polytheism.
April	5.	Conscience and Free-Will.
"	19.	The Infinite but Knowable God.
"	26.	Conscience as the voice of God in the soul.
May	3.	Knowledge and Faith.
July	5.	The Philosophy of Revelation.
"	19.	Health.

Mr. Mozoomdar has also given several lectures in Calcutta during the year, of which the *Mirror* furnishes the names of the following, a few of which are reported at some length.

January	20, 1879.	Why have not I left the Brahmo Somaj of India?
February	—	Natural Theology.
July	26.	What is Religion?
August	16.	The Life of Sakya Muni.
"	23.	Perception.
Sept.	5.	Our Lectures and Lecturers.
"	13.	Our relations with the other sex.

Of practical work there is not much to report. The Indian Reform Association, "after disappearing from the public gaze for

some time," held an annual meeting on April 4, 1879, Archdeacon Baly in the chair. The official Report states that the three Bengali periodicals issued by the I. R. A. have a good circulation, and that the Albert (Boys') School is flourishing; a "Band of Hope" has also been organized, comprising 80 of the pupils. The Female Normal School is, as such, defunct, but the Girls' School attached to it has "after a temporary cessation of work," "lately been revived under the name of the Metropolitan Female School," and contains at present 30 pupils. "It is proposed to re-open the adult class shortly."

Meanwhile, a new movement "has been inaugurated by our minister for the benefit of Brahmo ladies." The *Arya Nāri Sabha*, or Aryan Ladies' Society, is intended to avoid both the extremes of orthodox Hinduism and European civilization in the aims and pursuits of its members. "The task of reform should be carried out in accordance with the pure manners and customs of Aryan Hindu women of ancient times." This is the 2nd rule of the Society, and the 12th rule commences as follows: "To serve the husband is the highest virtue of woman in this world,"—a significant hint as to the ideal set before the ladies. Mr. Mozoomdar, also, speaking of "female reform" in the July No. of his *Review*, tells us that

"One disadvantage that has somehow got mixed with this important reform" [in previous years] "is the European model under which operations have been carried on. And the other disadvantage has been the gradual laxity into which of late the reform has fallen. A new attempt has been made by Babu K. C. Sen to remedy both these disadvantages in the organization of the Arya Nāri Sabha."

Lastly, I have to record that on the 9th of April, 1879, Mr. Sen delivered a lecture at the Calcutta Town Hall, entitled,— "India asks,—Who is Christ?" This lecture excited great sensation from the apparently near approach of its sentiments to some of the cardinal doctrines of orthodox Christianity. Many Christians were greatly rejoiced, while most of the Theists were extremely annoyed, and two well-known English Theists delivered somewhat vehement counter-sermons in Langham Hall, London, marked by a bitterly anti-Christian tone which, I am thankful to say, was strongly disapproved by several of their Theistic hearers, and is quite foreign to the spirit in which the Protestant Brahmos are generally wont to speak of Christ.

Now it appears to me that almost all the writers who have criticized this lecture have failed to perceive the real truth about it. In its earlier portions, no doubt, Mr. Sen's language is such as to render misapprehension easy,—nay, almost unavoidable except to very close scrutiny. But if the reader will pass on to the latter part of the lecture, he will see that the speaker takes his real stand *upon Hindu ground*. For instance:—



"In Christ you see true pantheism. And as the basis of early Hinduism is pantheism, you, my countrymen, cannot help accepting Christ in the spirit of your national scriptures. . . . Behold Christ comes to us as an Asiatic in race, as a Hindu in faith, as a kinsman and a brother. . . . Christ is a true Yogi, and will surely help us to realize our national ideal of a Yogi. . . . In accepting him, therefore, you accept the spirit of a devout Yogi, and a loving Bhakta,—the fulfilment of your national scriptures and prophets."—(pp. 15, 16.)

This may perhaps be a new variety of Hinduism, but it certainly is not Christianity; and it shows plainly how little intention there was in the speaker to depart from his own basis of thought. "Accepting Christ," in his vocabulary, did not at all mean becoming a Christian, but only adding another "true Yogi" to the roll of Hindu saints. The whole lecture appears to me to present a mere side issue, of no real import to Mr. Sen's general course of procedure. That course is so unmistakable in its general drift that I can only marvel that so many observers should overlook that drift,—either expecting him to become a humble Christian disciple, or discussing his utterances as if these represented the Brahmo Church, and were the index to any change of ground in that body. Brahmoism is not only ignored by name throughout the whole of this lecture, but it had evidently no place in the speaker's thoughts at the time. His position is, in fact, no longer a representative one, and even that position is not represented by this lecture,—"India asks,—Who is Christ?" as it is by its predecessor of only 2½ months, in which he asserted that "again and again had India asked" *him*, "Art thou an inspired prophet?" in reply to which query he said to his audience, "*I will tell you what I think of myself.*" This was nine months ago. Those who wish to know what he thinks of himself now should read the following conversation in the "Devotional" column of the last *Sunday Mirror* (Oct. 19), noting especially the passages italicized below.

"I wish to know, Father, whether people are right in calling me a Christian? Am I a Christian? Dost Thou wish me to be a Christian?"

"Thou art not, nor do I wish thee to be a Christian."

"Am I a Hindu?"

"Child, thou art not, nor do I wish thee to be a Hindu."

"If I am neither a Christian nor a Hindu, I am a Brahmo then. But they will not admit it."

"Neither art thou a Brahmo, in the popular acceptance of that term."

"What then will I tell people that I am, that they may understand my creed fully and never misrepresent it?"

"Say thou art a man of faith. . . . *Thou art very like a Brahmo or Indian Theist, and those around thee put thy name down in the Brahmo register. But I know, for I am omniscient, what is within thee. Thou art none of these. Nor is thy faith fully formed yet. Like men of faith thou art ever growing. Those who knew thee yesterday know thee not to day.*"

Surely any claim which might still have remained to him to be a "leader of Brahmoism" is here struck down for ever by Mr. Sen's own hand.

From this painful picture I turn with relief to the real history of the Brahmo Somaj.

#### THE SÁDHÁRAN BRAHMO SOMAJ.

The Sádharan Brahmo Somaj has worked actively and steadfastly throughout the year in a variety of departments. The Executive Committee meets weekly, and the General Committee, quarterly: and their meetings have been regularly held and fully attended. For special work, sub-committees are often appointed, which bring up their reports when the work is done, or progress has been attained. In this way many excellent things have been accomplished; books have been issued, subscriptions collected, various business affairs have been transacted, and a greater amount of real work has been accomplished than the Brahmo Somaj has seen for many a day.

One of the first requirements of the Sádharan B. S. was a Prayer Hall. The dissenting members of the congregation of the "Brahma Mandir of India" clearly saw, that, unless by means of a law-suit from which they rightly shrank, that building was virtually lost to them. Early in January 1879, an appeal was therefore put forth by the Executive Committee of the Sádharan B. S. requesting subscriptions for erecting a new building. This appeal met with very prompt and generous response, Babu Debendra Náth Tágore himself sending 1000 Rupees. A suitable piece of ground was bought, and a temporary erection run up in time for the Anniversary, when the foundation-stone was laid of the permanent Mandir which is now being built. I condense a report of this interesting ceremony from two accounts in the *Brahmo Public Opinion* of January 30, 1879.

"Scarcely was it dawn before men and women began to flock from all quarters of the town, and the morning hymns were begun. A little after 7 the members of the Executive Committee appeared on the scene with the stone bearing an inscription commemorating the event. After the masons had finished their last piece of work, all the office bearers with their wives, and many other ladies and gentlemen, stood up around the place where the stone was to be laid, and Pandit S. N. Sástri opened the proceedings with the following short speech.

"This day, the eleventh day of Mágh of the 1800th year of the Bengali Sak, the last day of the 49th year of the Brahmo Somaj and the beginning of the 50th year, the first day of the new moon, we, old and young, men and women, have assembled here to lay the foundation of the House of Prayer of the Sádharan Brahmo Somaj in the name of the great and holy God. The house that will be built upon this foundation shall be a place where men and women of all castes and conditions of life will come and worship the One True God. No created thing or man shall be worshipped; no man or scripture shall be accepted as infallible and the only way to salvation; no man, or thing, or book, or class shall be regarded as mediating between God and man. No pictures, or statues, or other symbols of any god, or goddess, or avatar or prophet honoured or worshipped or to be worshipped in future by others shall be kept. In the sermons and discourses to be delivered here, due honour and respect shall be paid to all the religious scriptures and religious preachers of all countries and all ages. None shall be treated with contempt, contumely, derision or despise. Here truths shall be collected from all the

teachers and all the scriptures of all countries. Here the rights of man and woman shall be equally preserved. To promote a pure relationship between men and women, to reform the evils and corruption of society, to preserve the interests of justice and purity and to glorify the name of God above all, shall be the objects of all the sermons that will be preached from here. With these hopes we lay the foundation of this noble and mighty undertaking. May God bless our work, and let all those present here, born in this country or elsewhere, strangers or friends, aid us by extending their goodwill and sympathy to our work."

"As the principles were being enumerated and the prayers being offered, tears were seen rolling down the cheeks of many a man and woman. After the prayers were over, the stone was held aloft by Pandit Siva Nāth Sāstri and the inscription upon it was read out in a loud voice, every word of which finding lodgment as it were in the depths of our hearts. After which the stone was solemnly laid, all the office-bearers and their wives, and besides many other ladies and gentlemen, even Brahmo children taking part in the ceremony."

"Babu Shib Chunder Deb, as the oldest member amongst us, laid the stone, where a stone bottle containing the first numbers of the *Samalachak*, the *Tattva Kaumudi* and the *Brahmo Public Opinion*, and a parchment roll bearing the following words had been previously placed. '[The] Foundation of the Sādhāran Brāhmo Somāj Mandir was laid this day the 11th of Māgh, Sak 1800, corresponding with 23rd January 1879, Christian Era, on the 49th Anniversary of the Brahmo Somaj.'"—"Thus was the foundation laid in the midst of thanksgiving and praise."

I regret to have no space for any report of the other celebrations of this Anniversary, the first held under the auspices of the Sādhāran B. S., but the following description of the large social gathering (when the Calcutta Brahmos entertained their country friends) on the closing day must not be omitted, as it shows the catholic spirit in which the whole festival was sought to be conducted.

"When all classes of Brahmos assembled at 13 Mirzapore Street, the premises of the Sādhāran Brahmo Somaj office, many felt the good old days with their fraternal sympathies coming back. Here were protestors, non-protestors, conservatives and *ānusthānics* meeting one another on terms of friendship and feeling the bonds of a common faith. There was divine service, conducted by one of the mofussil Brahmos; hymns of praise and thanksgiving were also chanted, after which there was an interesting discussion about the best ways of promoting the interests of the Brahmo Somaj as a society. The proceedings ended with a national dinner, where the dishes provided were not rich, but they were supplied with the sincerest goodwill, and by the hands of the members of our congregation, the ministers taking part in the menial duties along with other brethren. There was a glow of pleasure and fraternal sympathy observable on almost every countenance. Thus ended the anniversary of the Sādhāran Brahmo Somaj, closing upon a period of unusual trouble and incessant work, and inspiring us with hopes of greater usefulness in the future. The mercy of the Lord alone availeth."

Next may be mentioned a very important feature,—the adhesion of many of the young students at the Calcutta Colleges, and the active interest shown by them in Theism, both in its speculative and religious aspects. A "Students' Weekly Service" was started on April 27, 1879, which meets on Sunday mornings at 7 a.m. The service and sermons are usually in English. On the day of re-

opening after the summer vacation, about 60 students were present, and the service was conducted by Mr. Ananda M. Bose. In his sermon, "he showed the connection between education and religion, and urged the students to make religion the basis of their life, and to contribute their help to the cause of the spiritual improvement of their motherland." The *B. P. Opinion* of Aug. 21 also mentions that "a prayer meeting has been established at Kalia in Jessore by a number of students, and a students' service has been inaugurated at Cuttack by some of the members of the Sadharan B. S. . The revival of religious ardour among our young friends of Calcutta and the Mofussil is very cheering."

Besides these services, the Young Men's Theistic Society holds monthly meetings at the Sádharan B. S. Office, for lectures and discussions. Five of these are reported this year in the *B. P. Opinion*, as follows.

- April 25. What India wants.
- May 9. Is India prepared to accept Christ?
- July 11. The Relation of Human Nature to Morality : Part 1.
- Aug. 8. Ditto : Part 2.
- Sept. 26. Ditto : Part 3 ; Conscience.

The discussion on the second of these evenings was so interesting that I present it in full, from the Report in the *B. P. Opinion* of May 15, 1879.

At an ordinary meeting of the Young Men's Theistic Society, held at No. 13, Mirzapore Street, on Friday, the 9th May, at about 5.30 p.m., Babu Surya Kumár Chatterji delivered an oral discourse on the following subject :—"Is India prepared to accept Christ?" Babu Heramba Chandra Maitra, B.A., was in the chair.

The lecturer said that the subject of the discourse was made important in our eyes by the present agitation. He stated the three points of view from which different men regarded Christ :—(1) As a historical personage of great piety : (2) As an ideal being without historical existence : (3) As the saviour of mankind, the mediator between God and man. The lecturer said that Theists could never accept Christ in the last sense, as they inculcated direct communion and relationship between God and man ; they were in need of no mediator. Only a few educated men were able to accept Christ in the right spirit ; but the great bulk of the people shrank back with horror from Christianity presented to them through foreign manners and customs ; even such a man as Debendra Nāth Tāgore said that the name of Christ should not be associated with the Brahmo Somaj. What then would be the feeling of the masses ? still it was said that India was anxious to know Christ. The lecturer was of opinion that India did not want Christ for her salvation ; that the Theistic religion of India was in no way inferior to the teachings of the Bible, that the *Vedas* and the *Upanishads* were sufficient for our salvation ; the precepts of the Bible might be beneficial to us in many respects, but our *śāstras* were sufficient for us. Nay, an honest inquirer could do without any *śāstra* or scripture ; the soul which was inspired by God did not look to the *Veda* or *Upanishad*, Bible or Christ, for its salvation. We as Brahmos should accept truth from every quarter, but we were not to regard any scripture as infallible. Theists could not accept Christ as a mediator, but as a man of deep spirituality ; so they honoured Mahomet and others ; but they could not ascribe special divinity to Christ ; they were ready to attribute to

him that divinity which was the birth-right of every man, but nothing more; however high Christ's life might be, still he had his frailties. Theists honoured him as a religious teacher; but there was no more divinity in him than what every man had. He was a religious genius; [but] the people of India loved their sages and *rishis* more than Christ, the near being dear by nature's law. India had been preaching the unity of the Godhead from the earliest times, when other countries had been immersed in darkness. The lecturer concluded by saying that it was God whom we honoured, and that if we left the Father to seek the son we were surely degenerated.

Babu Sitá Náth Datta remarked that if India did not ask who Christ was, she was surely blind to the great fact that the most civilized nations were bowing to Christ; that Christ could be accepted by us neither as a mediator nor as the centre of religious life, though some of the missionaries of the Brahmo Somaj of India insisted on the necessity of a human centre in all religious organizations. Christ should be accepted, [though] only as a great man, as a reservoir of high religious life, for more reasons than one; (1) because truth should be accepted from every quarter; (2) because there was something in the spirit of Christianity which gave activity to religious life and which the Hindu *śāstras* were wanting in, their tendency being towards inactivity; this could be well understood by comparing India with Europe.

Babu Govinda Chandra Mukerji said that there were two ways in every state of society; that people generally walk in the circuitous path trodden by others, while some venture to discover a new and an easier path and others follow them; that the Jews believed in a revengeful Deity; Christ came and preached a loving God; but that to go to the Father through the son was a circuitous way, and it was now high time to discard that idea. Christ showed God as the Father, but the Hindus looked upon Him as both Father and Mother. Christ's doctrine of love was certainly very high and he should be accepted as a moral teacher. India was in need of men like Christ, men who would sacrifice everything for their faith. We did not want prophets, we had had enough of man-worship; our conscience should be our guide. Then the speaker said that the activity of Europeans was owing not to Christianity but to their new life, and that India was superior to Europe in morality.

Pundit Sivanáth Sástri, in making his remarks, asked what relation we had to Christ, and whether India's salvation depended on the solution of this question. He said that we as Theists could do impartial justice to this question; that we were like bees gathering honey from different flowers, not caring whose they were; that it was narrowness to reject any truth; but that the errors should be discarded and truth accepted. We were prepared to accept the general tenor of Christ's teachings, but not everything exclusively. A new order of beings had arisen—divine men or human divinities; for himself, he could be satisfied with God on one side and man on the other; if Christ were called a man, the speaker said, he would feel himself raised and ennobled, but that the whole beauty of Christ's life would be destroyed, if he were called God; he should be honoured like any one else who had lived and died for God. Then he supported the views of Babu Sitánáth Datta, and said that all Hindu *Śāstras* tended towards contemplation, asceticism and self-abnegation, while Christianity taught love and duty, toil and sacrifice; if these two could be blended together the result would be admirable. Then he insisted on the study of Christian writings as well as our own *Śāstras*, as otherwise there was a strong likelihood of our being one-sided, whereas the study of all *Śāstras* and scriptures would make our hearts catholic. As regards Jesus himself, he said, that doubts were entertained whether there was such a being as Christ; that even granting that such a being had existed, there had been men among his followers superior to him in many respects. Christ was not infallible, but he was an extraordinarily gifted man, an elevating power in Jewish society, as were all great men and women, with

regard to the societies in which they lived. We want the life of Christ for our country; we should accept his teachings with bowed heads and profound respect; but nothing more; as a man he had his failings, as a great man he had his virtues. The speaker could not say whether whole India was asking, "who is Christ?" He asked whether India should ask such a question or not, and answered the question by saying, that at least she should if she did not. He concluded with an exhortation to the hearers to accept truth and reject falsehood, with conscience as their guide.

The President remarked that Christ was a man who had few equals; [but] that there might be men equal, nay, superior to him in many respects. His life was a sweet one; he was the nearest approach towards an embodiment of the poetry of religion; but he was not a perfect man. His was a life of resignation to the will of God, but his resignation fell short of the ideal; when tortured with sorrow, he cried out, "O Father! let this cup pass away from me if possible;" this was an utterance of agony, though he said soon after, "But, Father, let thy will be done." We could accept him as a guide, as an ideal which we might take advantage of to elevate us. He insisted on the necessity of placing some high ideal before our eyes. He ascribed the long influence of Christianity to a concurrence of favourable circumstances—Christ's religious activity, and his birth near Europe, which was just then rising in the scale of society. Then he said that India ought to be prepared to accept Christ, that Christ was like a dazzling light, and that people being blinded by his dazzling virtues worshipped him as God.

The proceedings concluded at 7.30 p.m., with a vote of thanks to the chair and to the visitors present.

The Mission Work of the Sádharan B. S. has been conducted with remarkable vigour from the beginning. The staff of travelling missionaries is small, but comprises some very earnest and able men. The Annual Report of the Somaj for 1878 thus summarizes their first year's labour.

"The mission work of the Sádharan Brahmo Somaj during the year under report has been extensive and most encouraging. Our missionaries have visited different parts of the country, have conducted Divine Service, held prayer-meetings, delivered discourses, and taken part in various proceedings with philanthropic and charitable institutions. Pandit Siva Náth Sástri made [a] tour through the N. W. Provinces and the Panjáb. Pandit Rám Kumár Vidyárátna visited the Somajes of Northern Bengal and Assam. Babu Ganesh Chunder Ghosh travelled through East Bengal, while Pandit Bijoy Krishna Goswámi made Dacca the principal field of his work, and paid occasional visits to some other Somajes.

"Besides the above-mentioned gentlemen, many earnest and zealous members both in Calcutta and in the mofussil have tried to preach the truths of Theism in their own spheres. Many of them are actively employed in other paths of life, consequently the time they devoted to their self-imposed work was a deduction from their hard-earned leisure. This fact entitles them to our redoubled gratitude, and the Sádharan Brahmo Somaj has to accord to them its most cordial thanks."

Forty pages of the Annual Report are occupied by the detailed reports (in Bengali) sent in by the above named missionaries and two others, Babus C. C. Sen of Jalpaiguri and Padmahás Goswámi of Nowgong, Assam. Space forbids any extract narrating their travels and labours, but I cannot omit the following portion of the East Bengal report, containing some valuable advice by the experienced

missionary, Pandit B. K. Goswámi, the present minister of the Dacca congregation, and a much-respected "pillar" of the Brahmo Somaj.

"The way in which Brahmoism is now being propagated does not seem to me to be the right one. I will therefore mention a few methods through which it can be done.

1. The missionaries ought to be divided into three classes.

(a) Such of the *amúthánic* Brahmos as are distinguished for their good life and are working with laudable zeal in the B. S. while supporting themselves by following secular avocations, ought to be classed as lay missionaries.

(b) Those that travel about to preach Brahmoism and who do not accept of any pecuniary help from the B. S., but maintain themselves by their own means, should be classed as honorary missionaries.

(c) Those who accept of aid from the B. S. are paid missionaries. These, like all other paid servants, must obey the orders of the B. S.

The absence of such rules may produce harm in the future.

2. The mission work ought to be done by local lay missionaries in places where there is a Brahmo Somaj. If the local Brahmos depend upon the casual missionaries sent out to them, their religious thoughts and culture will begin to die out. And without the help of a missionary they will never be able to clean the rust that may have fallen over their hearts.

3. The honorary and paid missionaries, by visiting such places as have no Brahmo Somajes, should preach Brahmoism and endeavour to establish Somajes there. Through this their life will be ennobled and become strong in religion.

4. Observing the present misfortunes of the Brahmo Somaj, the public now treat it with contempt. It behoves the missionaries therefore to preach it to the world by the examples of their own lives. There is more good done by a single example than by a thousand admonitions. If every Brahmo can make his own life an example, the Brahmo Somaj will soon be freed from its bad name.

5. We should combat for truth, and should not be factious. The missionaries ought to bear this especially in mind.

The purity and generosity of Brahmoism should be made known. But we must not support untruth and unrighteousness in our desire to become generous, nor must we, in our eagerness to preserve purity, destroy largeness of mind.

6. Humility and dignity should be the ornaments of the missionary life. We should not be haughty, but at the same time we should not give up true dignity to make a show of false humility.

Independence of mind is the chief helpmate of religious progress. We must guard against sacrificing real independence to an artificial humility.

7. Love of God should be the in-dwelling light of the missionary. He must not make a show of devotion to pass among men for a devotee: but the spirit of devotion must flow from his body and mind. Devotion is the very life of a Brahmo, therefore we should especially preach devotion.

8. It must likewise be announced that the performance of every work in life with a desire to please God is also worshipping Him.

The educated class has not shown much sympathy with Brahmoism, because it has not been given forth in this fashion.

We must use earnest efforts to make the Brahmo Somaj an asylum for the learned and a seminary for the unlearned.

Many have for some time been regarding Brahmoism as the religion of hermits and ascetics, and it was also represented as such. The Sádharan Brahmo Somaj should, by removing this erroneous notion, proclaim Brahmoism as the religion of the secular and domestic life. The idea of a spiritual guide and director which has prevailed in the B. S. of India, should not be allowed to enter the Sádharan B. S. We must be vigilant on this point."

\* \* "Bowing at the feet of the Gracious God, I pray for the welfare of the Brahmo Somaj."

In spite of the untimely death of one of the missionaries, and the disabling illnesses of two of the others, the Mission Work of the present year has been carried on with unabated activity, and has extended its range beyond that of last year, Pandit S. N. Sāstri having made a very successful tour through Western (as well as Northern) India, including visits to Bombay, Guzerāt, and Sindh, from whence very interesting details of his proceedings have been sent to the *B. P. Opinion*. A system of rules for the appointment and training of Missionaries has, after long deliberation, been passed by the General Committee of the Somaj. The speciality thereof lies in Rule 6. "Training will be given (1) with a view to qualify missionaries to preach amongst and to influence the masses; (2) with a view to influence the more educated portions of the community."

I much regret to have no space for any biography of the young missionary whose death is referred to above. Pandit Padmahās Gosvāmi was a native of Assam, and laboured among his own people. "He was single-handed and alone when he embraced Theism, but by his noble soul and perseverance soon succeeded in getting around him a band of sympathizers and friends. Many through his influence accepted the principles of Brahmoism, and some of them have joined the Somaj in the face of terrible social persecutions." He died of small-pox on the 13th of April, 1879, faithful and fervent to the last. "In him the Sādhāran B. S. has lost a valuable co-adjutor, and the province of Assam a zealous, disinterested, sincere, and kind-hearted religious reformer who was the centre of a new life." —(*B. P. O.*, May 15, 1879.)

Lastly, it should be recorded that various members are exerting themselves very earnestly to promote the improvement of women. The membership of the Somaj is open to both sexes, and one lady is already on the General Committee as the elected representative of a provincial Brahmo Somaj. This cordial desire to help the other sex to rise out of its present low estate is shown in the following gleanings compiled (and condensed) from the *B. P. Opinion* of the present year.

(*B. P. O.*, May 1, 1879.) "On Saturday last Babu Dwarkanāth Gānguli delivered an interesting lecture on 'What has the Brahmo Somaj done for women?' The delivery of the lecture occupied more than three hours. All this time the lecturer kept his hearers engaged with the narration of facts, events, and interesting anecdotes from the history of social reform in the Brahmo Somaj. When listening to the discourse we felt the truth of the saying, that facts are more impressive than rhetoric. The lecturer began with Rajah Rām Mohun Roy and showed how at all times during the history of our Somaj the other sex has received some share of its attention. He narrated with a glow of enthusiasm the doings of the Barisāl and Bhāgalpur Brahmos of former times, in connection with this movement. He also paid a just tribute of praise and gratitude to the few noble-hearted young men, then mostly students of our colleges, who rescued a number of young widows and Kulin



girls from a life of suffering and misery. Their career of romantic chivalry commenced with the rescuing of Bidhumukhi [Mukerji] and terminated with the timely saving of about a dozen young girls. These young men were mostly poor, and the manner in which they taxed themselves, sometimes to the last farthing of their pocket-money, to carry out their self-imposed work of chivalry, was really touching. It was also told as a fact deserving of notice, that the late Native Ladies' Normal School was first started by Keshub Babu at the instance of the young men spoken of before. It appeared from the discourse that long before the Brahmo Somaj of Calcutta was established, there were similar Somajes at Barisal and some other Mofussil stations, and the lecturer tried to prove that Babu K. C. Sen instead of being the actual leader in many of these movements was often led by his friends. On the whole the lecture was so interesting, that it should be published in pamphlet form. The vast array of facts and information that our friend has collected will form an important chapter of the history of our Church,—one that has not been as yet written."

(*B.P.O.*, June 5, 1879). "Babu D. N. Gānguli concluded his most interesting lecture on 'What has the Brahmo Somaj done for women?' on the 17th of May, by stating his views on 'What the Brahmo Somaj ought to do for women.' In his opinion, men should not place any obstacle in the way of the education and improvement of our women by circumscribing the subjects they are to learn. Inasmuch as the capabilities of women have not yet been sufficiently tested to determine their aptitude or disability in the pursuit of any particular subject, no limit can at the present state of their progress be set beyond which they are not to proceed. He mentioned the names of some of the ladies who proved themselves efficient in some of those branches of studies which were considered by the men of the time to lie wholly beyond the reach of their comprehension, and who out-lived to belie by their life the unfounded theory that great intellectual strain tends to harden the heart. At school, culture and not accomplishments ought to be the primary object to which their attention should be directed. At home, they should also be trained to perform all the domestic duties. Then, speaking of the introduction of men in the societies of women, he said that great precaution in this respect is highly desirable in the present state of Native society, as the indiscriminate mixing may do harm and may retard the furtherance of the object of elevating the ideas of men regarding women. . . . He mentioned three means of improving the status of women:—(1) Societies for men; (2) Societies for women; and (3) Societies in which men and women should both take part for their mutual edification. In his opinion we may only then cease to be anxious about our women when they have gained a position in society by their noble deeds. The third thing which he said the Brahmo Somaj ought to do is to educate our women in a way that they may earn an independent livelihood, in order to mitigate many of their miseries and ills incident on a life of destitution."

(*B.P.O.*, Aug. 7, 1879.) "A society for the improvement of the Brahmo ladies has been established in Calcutta. The preliminary meeting of the society was held last Friday at the premises of Babu Ananda Mohan Bose, and was presided over by the venerable Babu Rāmtanu Lāhiri. The Society proposes to hold weekly meetings every Saturday. The first and third will be devoted to prayer and the religious and moral instruction of the ladies, the second, exclusively consisting of females, will have discourses read and discussions carried on by the ladies themselves; the fourth will be a social gathering consisting of ladies and select gentlemen, at which will be given lectures with scientific experiments, with readings, music, and other useful entertainments."

(*B.P.O.*, Aug. 28, 1879.) "We are exceedingly glad to find that the Ladies' Association which was recently formed is doing useful work. At the discussion

meeting held on Saturday, the 16th instant, the subject for consideration was 'How our ladies can make the best use of their time in the present state of our society.' Two of the ladies present read papers on the subject, and four other members joined in the discussion. As the outcome of the meeting, a ladies' working committee was appointed, having for its object (1) the visiting of the different Brahmo families at least twice in a month, (2) attending and nursing in sickness, (3) teaching at home those members who are comparatively less advanced, (4) charity. It was also arranged that materials purchased by the funds of the association should be distributed amongst the members that they might prepare with them various articles of use by needle-work, which would be afterwards sold in aid of various works of charity. About 30 ladies became members of the association in that meeting. On Saturday last, there was a most interesting and pleasant social gathering at the house of Mr. A. M. Bose, at which about 35 ladies and 12 gentlemen, besides several little girls, were present. Proceedings opened with music, after which, there were short addresses by Dr. M. M. Bose and Babu Umesh Chunder Dutt on some of the leading current topics of interest. This was followed by a short lecture on Blood. After this, views of various places in Europe and America, illustrated papers, photographs of natural objects, microscopic views, &c., were shown, and refreshments were handed round. Then came a series of most interesting electrical experiments, and the exhibition of some scientific apparatus. Conversation and music concluded the proceedings of a most pleasant evening which every one present seemed thoroughly to enjoy. We cannot but think that meetings such as these will produce a beneficial educational influence on the minds of our ladies."

The Bengal Ladies School (founded by Babus Ananda M. Bose and Durga M. Dás) of whose good progress and consequent amalgamation with the Bethune School a brief report was given on pp. 88, 89 of my last *Brahmo Year-Book*, continues to keep up its reputation. At the last Examination of the Calcutta University, Miss K. Bose passed the Entrance Examination in the second division, failing of the first by only one mark. Miss K. Sen and Miss A. Dás passed in the Minor Scholarship Examination, the one in the first division, and the other in the second; and Miss S. P. Bose passed the Vernacular Scholarship Examination. A former pupil of this school, then Miss S. Dás, and now Mrs. P. K. Ráy of Dacca, is doing good work in her new home, teaching the girls of the Eden School in her own house, and helping her sex generally both in educational and religious respects.

It should be added that a "Higher-class English School" for boys, entitled "The City School," was opened last January at 13, Mirzapore Street, Calcutta (the Sádharan B. S. Office), under the rectorship of Mr. Ananda M. Bose. Within the month it mustered on its rolls 300 boys. In the following April we read that "a few M.A.'s and B.A.'s of Calcutta have started a night school with a Sunday School attached to it, in the premises of the City School. Students will be taught free of charge and lessons will be given in Bengali, Hindi, and English." A Boarding Institution for the accommodation of about 50 students was opened at 45 Beniatola Lane on the 1st of May, and has been highly successful. These various educational institutions, though in no official relation

to the Sádharan B. S., are founded and supported by its members, and illustrate the character of their sympathies and labours for the welfare of their country.

---

#### THE PROVINCIAL SOMAJES.

An unusually large amount of information has been published during the past year concerning the Provincial Somajes. Many of them have sent up their annual reports, some to the Brahmo Somaj of India, but many more to the Sádharan B. S., while a few have sent reports to both. Besides these, the letters of country correspondents and of travelling Brahmo missionaries have given a great many interesting details. From all these sources I had hoped to compile a full report of the Provincial Somajes for the present *Year-Book*. But the small space and time yet remaining render this quite impossible, and it must therefore, to my great regret, be deferred till next year. A few words on the general subject, however, must not be omitted.

The effect of last year's schism has been variously felt in different parts of India. The Somajes of Western India were founded independently of Bengal, and have a distinctive character of their own. They have naturally held a neutral course in this matter. The Somajes of the Panjáb and N. W. Provinces have felt the shock more, and a good deal of painful dissension has taken place in Láhore and Alláhábád. But all over India the missionaries of the Sádharan B. S. have been cordially received by the resident Brahmos of whatever party or no-party. In Bengal, several Somajes are in friendly communication with both of the Calcutta centres. Other Somajes are more distinctive in their views, and several have formally affiliated themselves with the Sádharan B. S. and appointed their representatives to sit on its General Committee ; while in several other Somajes, individual members have joined the ranks of the Sádharan B. S., some also accepting the post of its agent for local propagandism.

In compiling the List of Somajes for 1879, I have been greatly helped by the excellent "Brahmo Pocket Almanac for 1879," issued by the Sádharan B. S. and also by the kindness of its compiler, Babu Shib Chunder Deb, the Secretary to the Somaj. Out of the 120 Somajes in his list, 77 (specified by name) furnished him with the particulars which he has published. He gives in a long table the name of each, its year of foundation, the day of its annual festival, the hours of service, the name of its minister, and that of its secretary. There are also lists of all the Brahmo preachers and missionaries, and of the books issued by each Somaj (in which lists the three Calcutta Somajes are always placed in their due order of seniority) ; besides lists of the periodicals and institutions in various parts of India which are under the management of Brahmos.

Where the information here given has disagreed with my previous statistics, I have consulted with Babu S. C. Deb (who is a Brahmo of long-standing, having himself founded a Somaj 34 years ago), and with his help in sifting facts and figures, I am able to present a revised list which is, I hope, very nearly correct. I need not go into details here, except to observe that Western India reckons several new Somajes, and that Madras has again taken its place in the list, having been revived about a year ago, and now manifesting renewed activity.

#### CURRENT BRAHMO LITERATURE.

##### i. *The Brahmo Somaj of India.*

The Brahmo Pocket Diary and Almanac, 1879.

India asks—Who is Christ? A lecture delivered at the Town Hall, Calcutta, on Wednesday, the 9th April, 1879.

The Theistic Quarterly Review. Edited by P. C. M. Nos. 1, 2, and 3, for March, July, and October, 1879.

(All these publications are issued from the "Indian Mirror" Press, 6, College Square, Calcutta.)

The "Theistic Quarterly Review" is the same work as Mr. Mozoomdar's well-known "Theistic Annual," in a new and enlarged form, and is pervaded by his usual ability. Its contents may be thus classified; (a) Provincial Brahmo Reports; (b) Editorial articles, short notes, and controversial papers on recent Brahmo affairs; (c) Original papers by Mr. Mozoomdar; and (d) Contributions by English Theists.—Of the Brahmo Reports (which have hitherto only appeared in No. 1), two are by missionaries of the B. S. of India, in East and West Bengal, while the five others are official Annual Reports from the Somajes of Láhore, Multan, Sindh, Bombay, and Ahmedabád. All these are interesting and valuable, and I regret to be unable to quote portions of them. The Editorial articles on Brahmo affairs are both expository and controversial, and defend the position of the B. S. of India with great skill, but in my opinion, with frequent and sometimes very serious injustice to those who differ from it. Of the original papers I have only room to specify one in the October number entitled "The Hindu Saint," an enthusiastic description of a celebrated living Yogi, Rám Krishna Paramhansa, who is held up for admiration, but who seems to me rather to be an object of the deepest and saddest commiseration, for the fearful injury wrought upon a noble nature by the fanatic asceticism of the Hindu faith.

##### ii. *The Sádháran Brahmo Somaj.*

The Bráhma Pocket Almanac for 1879. Published by order of the General Committee of the Sádháran Bráhma Samáj, Calcutta: Printed at the Stanhope Press, 249, Bow-Bazar Street.

The Annual Report of the Sádharan Bráhma Samáj for 1878-79. Printed at the Sádharan B. S. Press. Calcutta : 1879.

*Bráhma Sangit.*—A Brahmo Hymn-Book. Published by order of the General Committee of the Sádharan Bráhma Samáj. 10th of Mággh, 49th year of the Brahmie Era [Jan. 22, 1879]. Calcutta : Printed at the Sádharan B. S. Press.

Of the Almanac I have already spoken. The Annual Report of the S. B. S. was not so finished a work, and was somewhat incomplete as an epitome of the various proceedings of the year, but it contained three valuable Appendices : (1) The Rules of the Somaj as finally adopted at the General Meeting of Sept. 19, 1878 : (2) the six Missionary Reports (in Bengali) already alluded to, and (3) a series of Reports from 27 Provincial Somajes, 21 reports being in English and six in Bengali.

The Brahmo Hymn Book is a neat little volume, containing 370 hymns, many of which are new. (A Brahmo friend has translated several for me, but there is no room for any this year.) This collection was published at the Anniversary of 1879, as may be seen by the title.

*Jiban Alekhya.* (The Picture of a Life.) A short Memoir of Brahmamayi, the beloved wife of Durga Mohan Dás. Second Edition, 1879. Calcutta : Printed and Published at the Sádharan B. S. Press, 93, College Street.

The first edition (of 1877) of this little work was included in my "Editor's Table" of last year. By the kindness of some Bengali friends, I am now enabled to give some account of its very interesting contents. Mrs. Dás died in November, 1876, at the early age of 31, leaving behind a deep impression on those around her, which was due to the intensity and simplicity of her loveable nature. The history of her sad early girlhood and of the wedded happiness which followed it, is very touching, but this must be passed by for the real work of her life, which began while she and her husband were living at Barisál, where Mr. Dás was then a leading member of the bar and a main-stay of the local Brahmo Somaj. Nearly if not all of the widow marriages which took place at Barisál before Act III were performed under the protection of Mr. and Mrs. Dás, and some of these brought unpleasant consequences, Mr. Dás's clients being much displeased, and his servants forsaking him. But Mrs. Dás cheerfully performed the servants' work till more could be engaged, and by degrees Mr. Dás's practice was restored. Many were the occasions on which the Dás's helped the needy, and took homeless and forsaken persons into their house. At last, one day, Mrs. Dás expressed to her husband her desire to erect a *párá* (properly a sort of hamlet or small group of dwellings) in which they could live and could shelter those Brahmo families who were in straitened circumstances. Mr. Dás accordingly bought a piece

of land, built a new house on it, and removed thither with these indigent Brahmos, some of whom are still living in the same place. When (apparently about three years later) the Dás's left Barisál, the parting between Mrs. Dás and her protégés was a heart-rending scene, so deeply was she beloved by them.

The reader may remember the story of Bidhumukhi Mukerji, and the mention, in a lecture by Babu D. N. Gánguli, of about a dozen other girls who were afterwards rescued by a band of young students. In Mrs. Dás's Memoir it is stated that this little band consisted of Bidhumukhi's cousins, the young Haldárs, and of those youths who helped to deliver her. Most of them were natives of Eastern Bengal, and nearly all were residing in Calcutta as students. It was just after Bidhumukhi's rescue that the Dás's removed from Barisál to Calcutta. At that time, other Kulin girls and young widows, from many parts of the country, began to send prayers to the young men of this band for delivery from such oppressions as Hinduism inflicts on women in their position. The young men were quite ready to comply with these entreaties, but they were greatly hampered by one obstacle,—the want of a safe and suitable shelter for the girls when once rescued. They communicated their dilemma to Mr. Dás, who, having consulted his wife, thus replied. "Let those helpless girls who are anxious to come, be brought over; there shall be no want of a sheltering place; my wife is ready to receive and take care of them." "After this, many young widows of respectable families began to come, one by one, to Calcutta. Mrs. Dás took them into her own house and maintained them with all the care of a mother. That her door was ever open to receive the helpless Kulin girls and young widows is known to every one who knows this generous family." Besides this, several young gentlemen when going to study in England, left their wives under her care, and she gladly undertook to look after their welfare and education. She did not rest satisfied with merely supporting all these young ladies like her own daughters. Whenever any good opportunity offered of educating her daughters she embraced it to educate these other girls also. When Miss Akroyd (now Mrs. Beveridge) established the Hindu Ladies' School in Calcutta in November 1873, Mrs. Dás sent to that school not only her own daughters, but her protégées also. Most of the pupils, in fact, came from the Dás household.

The motherly tenderness and devoted goodness which Mrs. Dás constantly showed to these girls, seem to have been exhaustless. No stranger, it is said, could have guessed that they were not all the children of the house. Her biographer gives extracts from the grateful and sorrowful letters that were written after her death by some of these girls, then settled in different parts of India. One of them wrote:—"How happy I was during the three or more years years that I spent in her house, I cannot express. I never saw such

a disinterested benefactress. She never let us feel that we were with a stranger, and always treated us as her own children. The kindness and affection of her and her husband never let me feel for a moment the want of my mother or father." Another wrote:—"I never for a single day saw her unjustly angry or vexed with us. Whatever we wished to do, we did without constraint."

It should be added that although she devoted herself so much to the welfare of others, she was never careless about that of her own family. Her love to her husband and children was very great. She thought herself very fortunate to have such a husband, and had scarcely ever differed from him. She brought up her children very carefully, and both she and her husband paid almost more attention to the education of their daughters than to that of their sons, knowing that good educational institutions were available for the boys, while there were none such for the girls. It was this which made Mr. and Mrs. Dás so anxious to help the "Hindu Ladies' School." But that institution only lasted about 2½ years. When in June, 1876, the "Bengal Ladies' School" was started by the efforts of Mr. Dás and Mr. A. M. Bose, "Mrs. Dás's joy knew no bounds. 'Now we have a school of our own,' she said, 'take care to conduct it well. The girls must be prepared here for the Entrance Examination.' She used to tell her own daughters—'You need not be the least anxious or afraid; learn as long as you like; your father is doing so much for you, see that you do not disappoint his hopes.'"

"In her family the custom was adopted of taking meals all together, both males and females; a custom perfectly foreign to this country [India] and only adopted by some of the young men who had returned from England."

All too soon came the end. In November 1876, three days after giving birth to her seventh child, the generous and gentle mother was taken from her happy home. She had been very ill for the three previous weeks, and was for most of the time scarcely conscious, only uttering a few indistinct words at occasional half-lucid intervals. On one of these occasions she was heard to murmur—"pure and full of light." She was not afraid to die. "I don't fear death," she would say, if any one tried to console her. The grief which her death caused to her family and friends was inexpressible, and the loss to the small band of true Brahmo reformers is one which will be felt for years to come.

The second edition of the Memoir contains a pleasing portrait of Mrs. Dás, and also several letters written to the biographer by well-known readers of the first edition, adding interesting personal reminiscences of her conversation and life. The volume closes with a collection of memorial verses written upon her by four or five of her friends. The book will be very useful in India, by presenting the simple "picture of a life" such as Mrs. Dás's, which, by

showing what one most womanly and noble-hearted woman actually achieved, may rouse both young and old, maiden and man, to cast off despair and cowardice, and do what in them lies to help their country.

*Abalábándhab.* (The Women's Friend.) Nos. 1 to 8. October 1878 to May 1879. Printed and published at the Sádharan B. S. Press.—A Bengali monthly magazine for female instruction and entertainment. It has latterly been issued at somewhat irregular intervals, and, if I understand rightly, it is about to be superseded by a revival of its predecessor, the *Bámábodhiny Patriká*.

*Bhárat Sramjibi.* (The Indian Workman.) An illustrated monthly journal. Vol. vi. Nos. 2, 3, 4, 6, and 7. Baráhanagar: 1286 [1879].

This cheap working-class journal, now in its sixth year, has recently been enlarged in size, and has contained wood-cuts from English blocks. I regret to be unable to speak more in detail of these various publications in Bengali, which I have not had time to decipher.

### iii. *East Bengal.*

The Annual of the East Bengal Brahmo Mission Society. December 1878. Published on the occasion of the 32nd Anniversary of the East Bengal Brahmo Somaj.—Printed at "the New Press," Dacca.

*Kritagnatá.*—Gratitude. A sermon delivered on the occasion of the 32nd Anniversary of the East Bengal Brahmo Somaj, by Babu Káli Náráyan Gupta Ráy.—Dacca: East Bengal Press.

The Indian Prophet; or a Review of Babu K. C. Sen's Lecture entitled "Am I an inspired prophet?" being a Lecture delivered at the East Bengal Theatre Hall, Dacca, Feb. 8, 1879.—Printed at "the New Press," Dacca.

This Annual is a neat 8vo. pamphlet, edited by the Secretary of the E. B. Brahmo Mission Society. It contains a variety of matter, viz., brief sketches of the Dacca Somaj, of the 16 other Somajes in East Bengal, of the E. B. Mission Society, and the E. B. Philanthropic Society; short religious papers; an Anniversary Sermon, and selections from religious literature. About ten pages of the book are in Bengali; all the rest is in English. The Editor evidently belongs to the small minority in the Dacca Somaj who sided with Mr. Sen in last year's schism; but he devotes very little space to controversy, and that little is free from bitterness. The work does credit to Dacca Brahmoism, and ought to be kept up and enlarged from year to year.

"Kritagnatá" is a Bengali Sermon on "Gratitude to God," which was delivered at the local anniversary in 1878, by a well-known Dacca reformer, Babu K. N. Gupta, and has been published



with the laudable view of bringing its pious sentiments before the general Brahmo public.

#### iv. *Northern India.*

Report of the operations of the Agra National Asylum for Orphans and destitute Children, up to 31st March, 1878.

This interesting Report has been sent to me by the Hon. Secretary of the Asylum, Babu Navina Chandra Rai. Its foundation by him was mentioned on p. 12 of my *Year-Book* for 1877, and the present report recounts the operations of fourteen months. The Asylum (which has been under the sole management of natives of the country, of various creeds) was started at Agra in February, 1877, with six boys.

"The number was gradually increased till it was more than doubled during the famine months. Several of the elder boys left the institution gradually as they obtained means of sustenance elsewhere, and the vacancies thus caused were filled up by boys of younger ages. At the present date there are 12 boys on the roll; of these 4 are orphans, 2 deserted by their parents, and 6 left voluntarily in the Asylum by their destitute parents. The age of 5 is above 12 and the rest are under that age. Secular, as well as technical, instruction in carpentry, weaving, knitting, agriculture, and gardening has been imparted to the boys. As regards the former, the boy who stands uppermost on the list is studying in the Entrance class (Calcutta University) of a local school. He is now a candidate for admittance into the Medical School. Technical instruction in carpentry could only be given to the elder boys of whom two, after having acquired a fair knowledge of that art, left the institution. Two of the boys are well advanced in the art of weaving; specimens of their work are laid before the meeting. Almost all the boys were clothed last winter with woollen and cotton stuffs woven at the Asylum looms; and two of the boys have acquired a fair knowledge of gardening. But these as well as the rest of the boys require further instruction in professional arts before they will be fit for earning an independent livelihood. The number of the inmates of the Asylum was necessarily limited by the funds at the disposal of the Society. A much larger number of children could have been secured had more funds been available.

At the end of the Report it is stated that the Asylum was to be "removed to Charwa in the Hoshangabad district [Central Provinces], where the boys, while receiving secular and moral education, could also be trained in the art of agriculture." The project has now taken a more enlarged form, and is thus described in the *Brahmo Public Opinion* of June 26, 1879. It should be remembered that Babu N. C. Rai is not a mere novice, likely to be carried away by rash enthusiasm, but a man of experience, who has already achieved much good work. We may therefore hope that his generous experiment will not be made in vain.

"We have been requested to draw the attention of our Brahmo readers to a worthy project. The project is to form a Brahmo colony in the Central Provinces. It is well-known to our readers that our friend Babu Navina Chandra Rai of Lahore, now of Agra, has for some time been trying to carry out such a project. He has actually taken a village for that purpose, from Government, and has already named it the "Brahmo Gram [village]." He

now invites such Brahmos as are excommunicated and houseless and wish to settle somewhere, to help him in forming this little colony. The most favourable terms are offered to Brahmos; for two years to come the land will be available rent-free. After that two annas per annum per acre will be chargeable on the quantity of land held by each. Or in other words, each Brahmo family coming to settle shall enjoy equal rights with the proprietor. The estimated cost of supporting a family consisting of a man, wife, and three children, with two domestics, is not more than 20 or 25 Rs. One family with one plough or two pairs of bullocks can bring 20 acres under cultivation. These 20 acres, at an average cost of 110 Rs. in the way of purchasing bullocks, tools and implements, and 300 Rs. per annum in the way of buying seeds and maintaining two ploughmen, may yield an annual out-turn of 500 Rs. Besides there may be a further income of 150 Rs. in the year as proceeds from keeping cattle. The cost of keeping cattle is almost nil. The village abounds with fodder of every description, large tall grass where the cattle can graze at their ease. The expenditure on the score of constructing houses is also insignificant. There is ample supply of wood, and all building materials which will cost only the labour of felling. So that a nice commodious thatched house for a family can be built at a cost of about 50 Rs. The idea of our friend is, provided he succeeds in getting a sufficient number of Brahmo families, to form the nucleus of a little model Brahmo community with its own church, own schools, own institutions, where there will be no caste, no early marriage and no idolatry. Our friend, who has already proceeded to the village with his own family, on furlough for two years, is ready to take charge of the families of such Brahmo friends as cannot just now afford to give up their employments and betake to agriculture. The village is situated in the Central Provinces, in the Charwa district. The land is said to be very fertile and generally healthier than Bengal. The whole scheme is attractive on the very face of it. The experiment of a model Brahmo Community is worth trying after all. But there is one disadvantage, the village is removed from all the centres of education and enlightenment; but such a spot we think is best fitted for trying an experiment. Brahmo friends sympathizing with the project are to communicate with Babu Navina Chandra Rai, Brahmo Grám, care of station-master, Hursod Railway, *via* Moondee Post Office, Central Provinces."

#### v. *Western India.*

*Subodha Patriká.* (Good Things.) Vol. vii, Nos. 18 to 25. Aug. 31st to Oct. 19th, 1879. Bombay.

This is a four-page weekly journal, issued by the Bombay Theistic Association. Three pages or more are in Marathi and Guzerati, but nearly all of the first page is in English. The paper has lately been enlarged in size, and its English page now gives comments on political and social topics, as well as occasional news of Bombay Theism, and religious selections from both of the Brahmo weekly journals of Calcutta. The information given concerning Theism in Bombay is very interesting, and a good deal more of it would be welcome.

The *Saddarshana-Chintaniká*, or *Studies in Indian Philosophy*. Monthly Nos. from September, 1878, to June, 1879. To be had of the Manager, Elphinstone College, Bombay.

**The Rishi : a Poem by the author of the Saddarshana-Chintanikā.**  
Puna : Printed at the Dnyan Prakash Press. (January, 1879.)

This is an English poem, describing the daily life and manners of the ancient Rishis, as represented in the Rig-Veda-Sanhita. It is dedicated to Professor Max Müller, and overflows with Vedic learning, foot-notes on every page supplying precise references to the passages in the Rig-Veda which are illustrated in the poem. The author's purpose would appear to be to stimulate the Theistic piety of his countrymen by describing that of early India, which he believes to have been of a very high order. In his Preface he says,

"The heart of the Rishi was full of faith, hope, love, and joy. He seems to have been mastered by the religious feelings, the essentials of which he comprehended. These essentials are :—consciousness of the inner struggle between *good* and *evil in minds* ; the sense of the weakness and helplessness of man ; humility and absolute dependence on a higher power, personal and providential ; a pious conception of the greatness and varied operations of this power, a consciousness of divine grace and help, a prayerfulness of the heart which seeks purity of feeling and strength of intellect to obtain that which is good for the present and the future, that is, life consisting in glorifying Holy Power, praising Him and chanting His hymns. Such was the Rishi mentioned in the Rig-Veda. Of such a Rishi a picture is presented in our poem."

The verse is of a somewhat 18th-century type, recalling Pope and Goldsmith. The sentiments are excellent, and there is a free, bright, wholesome tone about the whole poem. As a specimen, the following hymn, sung by the Rishi's pupils, may be given.

"In sufferings great sustain, O Lord,  
Give strength thy praise to sound.  
Inspiring touch the mental chord,  
Sing, let the place resound.  
In us let peace perpetual grow ;  
Let all our foes defeated go  
Far from the cottage-ground.

"From heavenly fountains grant us health,  
Let waters purer flow :  
Of light celestial grant us wealth,  
Let the sun softly glow.  
For passion heavenly grant us rage,  
With sinful Vritra war to wage.  
Let pleasant breezes blow."

What relation does Religion bear to Civilization? A Lecture read at the Puna Prarthana Somaj Mandir, by Chintaman Sakharam Chitnis. May, 1878. Puna: Printed at the Dnyan Prakash Press.

A thoughtful religious address by an active member of the Puna Somaj.

#### vi. *Southern India.*

*Stri Kala Kallolini.* (A Text Book for Female Study.)  
Adapted and translated from the Tamil, by P. Jiyar Suri, Head

Master, Girls' School, 36th Regiment, Madras Native Infantry. Bangalore: Printed at the Leperunjee Press. 1876.

This little volume (of about 250 pages) is another evidence of the practical good sense and activity of the Brahmos of Bangalore, of whose Regimental Girls' School I reported briefly in previous Nos. of the *Year-Book* (No. I, p. 42, and No. III, p. 88). The present work is a reading book for girls, in Telugu, and is published at the request of the Managing Committee of the School. The following extract from the author's English Preface will explain the nature and design of the book.

"The available books are too difficult for the comprehension of girls, and portions of them require to be expunged ere they can be placed before them. Moreover, the books are written in Tamil or English, and there is no book, as yet, published for the use of Telugu Girls' Schools. With a view to supply this want, this work is offered to the public. It has been rendered in a suitable Telugu style, the matter having been selected from essays and writings of several Tamil authors, and care has been taken to avoid all disputed religious points, with a view to its being used by all classes of natives. The book has been divided into three parts. The first part, called "*Stri Niti*," forms advice to females, written in Padyams, and treats of piety and good behaviour. The second part, known as "*Stri Vidyamany*," contains the authorities illustrative of the propriety of female education, and points out the advantages thereby attainable by all the members of the family. The third part, or "*Stri Manamu*," treats of the respect due to women, the behaviour of husbands towards their wives, as well as the subjects to be taught and avoided."

#### WESTERN SYMPATHY AND CRITICISM.

A History of the Bráhmō Somáj, from its rise to the present day. By G. S. Leonard, late Assistant Secretary to the Asiatic Society of Bengal. Calcutta: W. Newman and Co., 3, Dalhousie Square. 1879.

This neat volume of 180 pages is by an English gentleman residing in India. In the Preface he says that his attention was first drawn to the subject by a visit which he paid to the (Adi) Somaj at Jorasanko at an anniversary festival. He "was struck with the simplicity of the ritual, and the purity and unidolatrous character of the doctrines preached," and made inquiries into the matter. The result was the compilation of this book, whose object is "to call attention to a subject perfectly marvellous, the revival of the pristine religion of the land,—pure Theism,—after it had laid dormant for centuries." The book is written throughout in a spirit of warm sympathy, and contains a great deal of interesting information about the life of Rám Mohun Roy and the early labours of Debendra Náth Tá Gore, which is quite new to English readers. These are the strong points of the book, and they deserve our cordial thanks. But the "History" has also some serious flaws which cannot be passed by. On all the differences between the Adi Brahmo Somaj and the B. S. of India, Mr. Leonard simply accepts the Adi Brahmo version of things, whether speculative or practical; he also ascribes

Mr. Sen's conduct in the schism of 1865 to very unworthy motives, and considers that "there were absolutely no grounds whatever for such a distinction" as "Progressive" and "Conservative" in the Brahmo Somaj,—by which distinction the public sympathy was won for the seceders of 1865. Now of the purely personal questions involved in that schism, the public has never yet had sufficiently full or well-sifted evidence to form an impartial judgment. But whatever that judgment may ultimately be, there can be no possible doubt that the establishment, 20 months after the schism, of the Brahmo Somaj of India, was an incalculable benefit to the Brahmo community at large, which was ripe then, and is still more ripe now, for a far wider range than the Adi Somaj is willing to take. Let its leaders be cordially honoured for all the genuine and sterling work which they were the first to achieve; but why should the point at which they stopped be the halting place for the whole Brahmo Church? Why should courageous enterprise and steadfast perseverance in well-doing be accounted praiseworthy in the early history of the Brahmo Somaj, and be deprecated as rashness or indiscretion when it characterizes the work of later reformers?

This one-sided bias shows itself especially in Mr. Leonard's version of the Brahmo marriage movement, which abounds in erroneous statements of fact. For instance, Mr. Leonard says (p. 101) that, "when in 1872, Government wanted to pass a Brahmo marriage law applicable to all Brahmos, requiring parties desirous to marry to appear before a Registrar of Brahmo marriages and getting their marriages registered by him," the Adi Somaj "applied to Government for exemption from the operations of the intended Act. Babu Nobo Gopal Mitter, Editor of the *National Paper*, rendered great service to the Somaj by his indefatigable exertions for procuring such exemptions and getting a separate law, that is, the Civil Marriage Act passed for the benefit of the Brahmos of the Somaj of India, Sceptics and Atheists." This reads like a romance. Every one of the proposed Bills for legalizing Brahmo Brahmo marriage was purely permissive; consequently no "exemptions" therefrom were needed, or could be obtained, by any Brahmo. Another erroneous statement, of some importance, occurs on p. 162, viz., that "the Adi Brahmo Somaj have procured the sanction of Benares and Nuddea Pandits in favour of their form of marriage." On pp. 22-24 of the present *Year-Book*, Mr. Leonard will find the record of letters and official declarations (with decisive extracts) from those very Pandits to the precisely opposite effect, besides a detailed statement of similar import from one of the most celebrated Pandits of Calcutta.

Besides these errors, the "History" is full of minor inaccuracies of various kinds, especially as to the dates of events. It is also deficient in another important respect. There is scarcely

any account of the provincial Somájes, or of the progress of Brahmoism elsewhere than in Calcutta. In short, the book makes interesting and valuable contributions to our knowledge of the primary antecedents and early years of the Brahmo Somaj, but cannot be relied upon as a history of later and more complex events.

At the same time, the author's generous sympathy and disinterested exertions for the Brahmo Somaj entitle him to the cordial thanks of all its well-wishers.

**Immortality.** A lecture given in the Senate Hall of the Patna College, to the Bankipore Brahma Somaj, and others, on the Higher Life. July, 1878. By C. H. A. Dall, M.A.—Calcutta Central Press Company, Limited, 5, Council-House Street. 1879.

The Consecration of a new "Temple of God" in the Himalayas. June 28, 1879. A Discourse by the Rev. C. H. A. Dall, M.A., American Missionary, on the Brahmo Somaj: with special reference to the Brahmos of Darjeeling.—Same publishers. 1879.

**The Langham Hall Pulpit: Vol. ii, No. 28.** The Religious Mischiefs of Credulity. A Sermon by Emeritus Professor F. W. Newman.

**The Langham Hall Pulpit: Vol. ii, Nos. 15, 23, 24, 31, 32, 33.** Sermons by the Rev. Charles Voysey, viz., The Brahmo Somaj and Babu Keshub Chunder Sen.—Who is Christ? a Reply to Babu K. C. Sen.—Family Love versus Love of Christ.—The Brahmo Somaj and Babu K. C. Sen.—Man's Relation to God; Parts 1 and 2.

Protestantische Kirchenzeitung für das evangelische Deutschland. (Protestant Church Times for Evangelical Germany.) July 12, 1879.—Der neuste Stand des Brahmo Somadsch in Indien. (The latest position of the Brahmo Somaj in India.) By Christian Hönes.—Berlin: G. Reimer.

In the Preface to my *Year-Book* for 1877, I mentioned that "in February, 1877, the Rev. Christian Hönes, a deacon of Weinsberg in Württemberg, delivered an able lecture at Basle on the Brahmo movement." He has now written a sequel thereunto, as above, in which he carries on the history of the Brahmo Somaj from the end of his former lecture down to Mr. Sen's last Anniversary address. The events and discussions of 1877-79 are well epitomized, with only a few occasional mistakes. The deeper phases of Brahmoism are carefully considered, and long extracts are given from Mr. Sen's Yoga-and-Bhakti teachings and from the article on "Mysticism and true piety" in the *B. P. Opinion* of Nov. 28, 1878. The story of last year's schism is remarkably well compiled, and a footnote of 12 lines adds very kindly notices of Mr. A. M. Bose and Dr. P. K. Ráy. The Brahmo Somaj has a warm and active friend in the Rev. Christian Hönes.

I have also to report that on June 30th, 1879, the Rev. Wilfrid Spinner, of Dynhard, Canton Zürich, Switzerland, delivered a lecture before a Synod of the clergy in his district, at the town of Winterthur, on "The Brahmo Somaj ; a picture from the present religious life of India." Of this lecture he gives me a brief account, of which the following is a translation :—

"After an historical sketch, and a comparison of the Brahmo Somaj with Christianity, I chiefly endeavoured to give a systematic resumé of Brahmic doctrine. The Brahmos themselves have not done that yet, and it might be one of the principal tasks of the present leaders of the B. S. that next to a quite decided organization, they should form a detailed confession of faith. Only in that way can a certain unity be brought into the dispersed congregations. Otherwise there is too much danger that, by and by, but particularly after the death of the present leaders, the Brahmos, lacking every tie that holds them together, and having no rules, may fall to pieces and go astray."

Mr. Spinner, though disapproving of the Kuch Behár marriage, and of Mr. Sen's Adesh and Bairágya doctrines, still holds him in high esteem, regrets the secession of 1878, and would fain see the two Somajes re-united. But his lecture only touched briefly upon recent controversies, and was mainly devoted to a sympathetic exposition of the fundamentals of Brahmoism.

A lecture on "Indian Religious Reformers" was also delivered before the University of Oxford towards the close of the spring term, by Professor Monier Williams, in which a brief account was given of the Brahmo Somaj. This account, and a long letter by the Professor in the *Athenæum* of June 7, 1879, on the same subject, though by no means free from inaccuracies on matters of fact, manifested a genuine and kindly sympathy in the Indian Theistic movement, which is, I believe, shared by an increasing number of the most thoughtful Englishmen.

## STATISTICAL TABLES.

## 1. LIST OF THE BRAHMO SOMAJES FOR 1879.

N.B.—Those Somajes which possess a meeting-house or Mandir of their own are marked by a \*.

## RENGAL.

No.	Name and Place of Somaj.	Date of Foundation.	Time of Service.
1.	*Calcutta, Adi B. S...	1830	Every Wed. evening.
2.	„ *B. S. of India	1866	„ Sun. eve.
3.	„ Sádharan B. S.	1878	„ Ditto
4.	„ Chunápur	1869	„ Ditto
5.	„ Shámbázár	1863	„ Sat. eve.
6.	„ Simlá	1871	„ Fri. eve.
7.	„ Sinduriápati...	1863	„ Ditto
8.	„ Táktálá	1867	„ Wed. eve.
9.	Bágháchrá	1863	„ Sun. eve.
10.	*Baráhanagar	1864	„ Sun. morn.
11.	Baráset	1871	„ Sun. eve.
12.	*Baripur	1871	„ Fri. eve.
13.	*Barisál	1861	Sun. morn. and eve.
14.	*Boálíá (Rájsháhi)	1864	Sun. eve.
15.	*Behálá	1863	Sun. afternoon.
16.	Berhampur	1864	Sun. eve.
17.	Bhágálpur	1862	Ditto
18.	*Bhowánipur, 1	1852	Every Mon. eve.
19.	„ 2	1874	Sat. eve.
20.	*Bogra (Bagurá)	1860	Mon. morn.
21.	Boluháhi	1857	„
22.	*Bráhmañbárá	1865	Every Wed. eve.
23.	*Burdwan	1857	„
24.	Calná	1868	„
25.	*Chandernagar, 1	1860	„
26.	„ 2	1872	„
27.	*Chinsurá	1864	„
28.	*Chiftagong	1850	„
29.	Commillá (Tripurá)	1854	Sun. eve. or morn.
30.	*Connagar	1863	Every Sun. eve.
31.	*Coomárákháli	1848	Ditto
32.	*Dacca (East Bengal B. S.)	1846	Ditto
33.	Dárjeeling	1877	Sun. afternoon
34.	Dharmapur	1872	„
35.	Dinájpur	1868	Every Sun. eve.
36.	*Faridpur	1857	Sun. morn.
37.	Gopálpur	1878	„
38.	Gourifá	1875	„
39.	Gournagar	1860	„
40.	*Harinábhí	1867	Sun. morn.
41.	*Házáribágh	1866	Every Sun. eve.
42.	Hugli	1869	„ Wed. eve.
43.	Jaipáiguri	1869	„ Sun. morn. and eve.



No.	Name and Place of Somaj.	Date of Foundation.	Time of Service.
44.	Jangalbári .....	.. 1876 ..	
45.	Jhinadáhá .....	.. 1876 ..	Every Sun. morn. and Thurs. eve.
46.	*Kákinia .....	.. 1869 ..	„ Sun. eve.
47.	*Kissoregunge .....	.. 1866 ..	
48.	Krishnagar .....	.. 1846 ..	
49.	Kuch Behár .....	.. 1873 ..	
50.	Máldáha .....	.. 1875 ..	Ditto.
51.	Málipára .....	.. 1870 ..	Every Fri. eve.
52.	Maheashpur (revived) ..	.. 1879 ..	
53.	*Midnápur .....	.. 1845 ..	„ Wed. eve.
54.	Mudiali .....	.. 1873 ..	„ Sun. morn.
55.	*Munahigunge .....	.. 1876 ..	
56.	Murahedábád .....	.. 1874 ..	Sun. eve.
57.	*Mymensingh, 1 .....	.. 1853 ..	Sun. eve.
58.	„ Branch, 2 .....	.. 1867 ..	Sun. morn.
59.	*Noakháli .....	.. 1872 ..	Sun. eve.
60.	Pabná .....	.. 1867 ..	Ditto.
61.	Pachambá .....	.. 1874 ..	Ditto.
62.	Pirozpur .....	.. 1878 ..	Ditto.
63.	Purnea .....	.. 1878 ..	
64.	*Rámpur Hát .....	.. 1874 ..	Ditto.
65.	Ranaghat .....	.. 1879 ..	
66.	*Ránci .....	.. 1868 ..	Ditto.
67.	Rangpur .....	.. 1864 ..	
68.	Rayna .....	.. 1877 ..	
69.	Saidpur .....	.. 1878 ..	
70.	Sántipur .....	.. 1863 ..	
71.	Serampur .....	.. 1861 ..	Sun. eve.
72.	Sháhápur .....	.. 1874 ..	Sun. morn.
73.	Silaidaha .....	.. 1867 ..	
74.	Siliguri .....	.. 1879 ..	
75.	*Siráigunge .....	.. 1870 ..	Sun. eve.
76.	Sultangáchá .....	.. 1863 ..	
77.	Sylhet .....	.. 1863 ..	
78.	Tille in Manickgunge ..	.. 1877 ..	
BEHAR.			
79.	Árráh .....	.. 1878 ..	Every Wed. eve.
80.	*Gya .....	.. 1866 ..	„ Sat., Sun. eve.
81.	*Jámálpur .....	.. 1867 ..	Wed. eve., Sun. morn. and eve.
82.	Matihári .....	.. 1874 ..	Sun. eve.
83.	*Monghyr (Behar B.S.) ..	.. 1867 ..	Sun. morn. and eve., Wed. eve.
84.	Pátná (Bánkipur) ..	.. 1866 ..	
ORISSA.			
85.	Bálasore (1 and 2, 1878, now combined) ..	.. 1871 ..	Sun., Sat. eve.
86.	Cuttack, 1 .....	.. 1865 ..	
87.	„ 2 (Utkal B.S.) ..	.. 1869 ..	Sun. morn. or eve.
ASSAM.			
88.	Cáchár .....	.. 1870 ..	
89.	*Dhubri .....	.. 1875 ..	Every Sun. eve.
90.	Gowálpára .....	.. 1870 ..	
91.	Gowhátty .....	.. 1870 ..	

No.	Name and Place of Somaj.	Date of Foundation.	Time of Service.
92.	Jámugiri.....	.. 1878 ..	
93.	*Nowgong .....	.. 1870 ..	Every Sat. eve.
94.	*Shillong .....	.. 1874 ..	„ Sun. morn.
95.	Tespore, 1 .....	.. 1870 ..	
96.	„ 2 .....	.. 1878 ..	„ Sat. eve.
<i>N. W. PROVINCES.</i>			
97.	Alláhábád, 1 .....	.. 1864 ..	
98.	„ 2 (Northern India B. S.) .....	.. 1867 ..	
99.	Ágrá (revived) .....	.. 1876 ..	„ Sun. morn.
100.	Banda .....	.. 1877 ..	
101.	Bareilly .....	.. 1860 ..	„ Sun. afternoon.
102.	Cawnpur .....	.. 1865 ..	„ Sun. morn. or eve.
103.	Dehrá Dhun .....	.. 1865 ..	„ Sun. eve.
104.	Gházipur .....	.. 1872 ..	
105.	Simlá Hills .....	.. 1875 ..	Sun. morn.
	(Prayer Meeting).		
<i>CENTRAL INDIA.</i>			
106.	Brahma Grám .....	.. 1879 ..	
107.	Jabalpur .....	.. 1868 ..	Sun. eve.
108.	*Lucknow (Oudh B.S.) .....	.. 1867 ..	
<i>THE PANJAB.</i>			
109.	*Láhore, 1 (Panjáb B.S.) .....	.. 1863 ..	Sun. eve.
110.	* „ 2. Sat. Sabha .....	.. 1870 ..	Sat. eve., Sun. morn.
111.	Multán .....	.. 1875 ..	
112.	Rawul Pindi .....	.. 1867 ..	
<i>WESTERN INDIA.</i>			
113.	*Bombay Prárthaná Somaj .....	.. 1867 ..	Every Sun. eve.
114.	*Áhmedábád .....	.. 1871 ..	
115.	Barodá .....	.. 1878 ..	„ Sun. morn.
116.	Broach .....	.. 1876 ..	Sun. eve.
117.	Kairá (branch of Áhmedábád B. S.) .....	.. 1876 ..	Ditto
118.	Nariád .....	.. 1878 ..	Every 11th lunar day.
119.	Petlád .....	.. 1878 ..	„ Sun. eve.
120.	*Puná .....	.. 1870 ..	
121.	Sojitrá .....	.. 1878 ..	„ Sun. eve.
122.	Surát .....	.. 1875 ..	
<i>SINDH.</i>			
123.	*Hyderábád .....	.. 1869 ..	
124.	Karáchi, 1 .....	.. 1869 ..	
125.	„ 2 .....	.. 1878 ..	
<i>SOUTHERN INDIA.</i>			
126.	Madras (Southern India B.S.), (revived) .....	.. 1879 ..	
127.	Bangálore, 1 (Nagara Pettah) .....	.. 1867 ..	„ Wed. eve.
128.	„ 2 (Arula Pettah) .....	.. 1870 ..	„ Fri. eve.
129.	* „ 3 (Regimental B.S.) .....	.. 1871 ..	„ Sat. eve.
130.	Salem .....	.. 1867 ..	Ditto.

## 2. PERIODICALS UNDER BRAHMO MANAGEMENT IN 1879.

Place of Publication.	Name of Journal.	Language.	Period and Subject.	Editor or Proprietor.
Calcutta	Indian Mirror (Daily)	English	Daily general newspaper	Norendro Nath Sen and Krishna Bihari Sen, M. A.
"	Ditto, Sunday Edition	English	Weekly religious newspaper	Krishna Bihari Sen, M. A.
"	National Paper	English	Weekly general newspaper	Nobo Gopal Mitter.
"	Sulabh Samachar (Cheap News)	Bengali	Weekly social and educational do.	Indian Reform Association.
"	Samalochak (Review)	Bengali	Weekly general newspaper	Dwarkanath Ganguli.
"	Brahmo Public Opinion	English	Weekly religious, political, and educational newspaper	Organs of the Sadharan Brahmo Somaj.
"	Tattva Kaumudi (Moonlight of Knowledge)	Bengali	Fortnightly religious newspaper	
"	Dharma Tattva (Religious)	Bengali	Fortnightly religious newspaper	
"	Tattvabodhini Patrika (Teacher of Knowledge)	Bengali	Monthly religious newspaper	Brahmo Somaj of India.
"	Bharati (The Indian)	Bengali	Monthly general magazine	Adi Brahmo Somaj.
"	Barnabodhini Patrika (Teacher of Women)	Bengali	Monthly magazine for the instruction of women	Dwijendra Nath Tagore.
"	Paricharika (Hand-maiden)	Bengali & Eng.	Ditto, ditto	Umesh Chunder Dutt, B. A.
"	Balak Bandhu (Boys' Friend)	Bengali	Fortnightly illustrated journal	Protap Chunder Mozoomdar.
"	Theistic Quarterly Review	English	Quarterly religious magazine	Indian Reform Association.
Barahanagar	Bharat Samajibi (Indian Workman)	Bengali	Monthly cheap journal	Protap Chunder Mozoomdar.
Harinabhi (24 Pergunnas)	Bharat Sangekarak (Indian Reformer)	Bengali	Weekly general newspaper	Sasipada Banerjee.
Dacca	The East	English	Weekly general newspaper	Umesh Chunder Dutt, B. A.
"	Dacca Prakash (or publication)	Bengali	Weekly secular and religious newspaper	Kali Narayan Roy.
"	Bangabandhu (Friend of Bengal)	Bengali	Fortnightly religious newspaper	Gobind Chandra Roy.
Mymensingh	Bharat Mihir (Indian Sun)	Bengali	Weekly general newspaper	Kailash Chunder Nandy.
"	Sanjibani	Bengali	Ditto	Ananth Bandhu Guha, B. A.
Lahore	Brudiri-Hind (Indian Brotherhood)	Urdu	Monthly religious magazine	Srinath Chanda.
Bombay	Subodha Patrika (Good Thoughts)	English, Marathi, & Guzerati	Weekly cheap journal	Pandit Shiva Narain Agnihotri.
Bangalore	Brahma Gnaana Bodhini (Theistic Instructor)	Tamil	Monthly religious journal	Bombay Theistic Association. Jyastami Mudeliar

### 3. BRAHMO MARRIAGE REGISTRARS IN 1879.

Under the Native Marriage Act (III of 1872).

City of Calcutta .... { NORENDRO NÁTH SEN, 11, Old Post Office Street.  
                                  { DURGA MOHUN DÁS, 4, Strand, second floor.

Suburbs of Calcutta .... { BHUBAN MOHAN DÁS.  
                                  { SASIPADA BANNERJEE.

District of Hugli ..... SHIB CHUNDER DEB.  
    "      Dacca ..... GOBINDA CHUNDER DÁS.  
    "      Mymensingh ..... ANANDA NATH GHOSH.  
    "      Jalpaiguri ..... CHANDI CHARAN SEN.  
    "      Assam ..... JAGAT CHUNDER DÁS.

## GLOSSARY.

*Adi*, first, original.

*Anusthán*, a religious ceremony.

*Anusthánic Brahmo* (an), one who performs all the ceremonies pertaining to birth, marriage, and death, according to strictly Brahmic forms.

*Bámábođhiny*, woman-enlightening, from *báma*, woman, and *bođhiny*, an enlightener.

*Bhárat*, India.

*Brahma*, the Supreme.

*Bráhma Dharma*, the religion of the One True God; Brahmoism, or Theism.

*Bráhmica* (f) } a Theist.  
*Bráhmo* (m) }

„ *Somáj*, Theistic Church.

*Dharma*, religion; lit. the sacred Law.

*Mandir*, a temple or church.

*Mofussil* (noun), the provinces;  
 (adj.) provincial.

*Patriká*, a periodical paper; lit. a document.

*Prárthaná*, prayer.

*Sabha*, an association.

*Sádharan*, general, universal, open to all.

*Sakábdá*, the Bengali era of Sáliváhana, dating from the middle of April, A.D. 78.

*Sangat*, united. *Sangat Sabha*, an association for religious conversation.

*Sankirtan*, *San*, together, *kirtan*, praise: a peculiar kind of popular hymn, sung in chorus.

*Somáj*, society; an assembly, or church.

*Utsab*, a religious festival. *Mághotsab*, the anniversary festival of the Brahmo Somaj, held on the 11th of Mágh, i.e., January 23.

PRINTED AT THE "MERCURY" PRESS,  
BEDFORD, ENGLAND.











